

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

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NEW SERIES  
VOLUME XXXVI. No. 34

## Baptists Near and Far

Rev. J. B. Quin is this week assisting Pastor S. A. Williams in a meeting in Mt. Zion church, Pike County.

It is said that nearly 100,000 cattle have been shipped into Mississippi from the drought stricken districts in the west.

Grenada County Association meets Sept. 5th with Bethel church near Holcomb, Miss. Hope you can be with us.—J. H. Hooks.

Evangeline Boothe sailing from New York for England recently said that prohibition will come back to America, "possibly in some more practical form," as quoted by the reporter.

Our Tennessee exchange, The Baptist and Reflector, celebrates its hundredth birthday in 1935. Like the Record it has been issued under two or three different names.

Mr. Niles Puckett of Columbus has felt the call to give his life to distinctively religious work and will go to the Louisville Seminary for special preparation. He was graduated from Mississippi College four years ago, and has since then studied law, but now feels that his life should be given to Christian work.

Dr. Frank Purser was with J. L. Courson in a meeting at Slayden, Marshall County, July 29-August 5th. There were seven additions. He is a good preacher, bringing great Gospel messages. We had large congregations present at both services. The church was greatly revived and strengthened.

Mrs. Ella A. Boole, international president of the W. C. T. U., recently returned from Europe where she attended meetings of prohibition workers. In Sweden the Crown Prince attended their meeting. He is a total abstainer and urged them to carry on their work. Mrs. Boole will continue to work for prohibition in the U. S. A.

Before one can take the degree of Ph.D. he must have made some contribution to knowledge in the department in which he specializes, must have added something to what was previously known in this line. So also should a preacher every time he preaches leave some new deposit of Bible knowledge in the minds and hearts of those who hear him.

The session of the Monroe County Baptist Association which was scheduled to convene with the Central Grove Baptist Church, on Sept. 5th, at 9:30 A. M., will convene instead with the Becker Church on that date. Unforeseen building delays by the Central Grove congregation, (they are erecting a new church building) make this change necessary. Becker is on the highway between Aberdeen and Amory and can be reached easily from either place.—W. G. Peugh, Moderator, Monroe County Baptist Association.

Prof. E. O. Sellers is supplying the St. Charles Avenue Church of New Orleans while that church is seeking a pastor to succeed Dr. T. D. Brown who has recently gone to the Highland Church of Louisville, Ky. Mr. Sellers is making engagements for the coming fall and winter in connection with the extension department of the Baptist Bible Institute. Anyone who is interested can address him care of the Institute in New Orleans.

Pastor T. W. Talkington baptized 39 on the twelfth of this month.

The revival began in Mt. Zion church, Leake County, fourth Sunday in July and ran for one week. The pastor, J. L. Moore, did the preaching and baptized twelve.

Rev. Alvin McKnight has just closed a meeting at Bluff Springs Baptist Church, Webster County. This is brother McKnight's home church. Seventeen members were added to the church.

Dr. H. M. King, of Jackson, arrived at the Hotel Victoria in New York today from Europe and was met there by Mrs. King. They will remain in New York for several days. August 17, 1934.

The meeting at Lorena lasted seven days. Rev. L. W. Ferrell assisted Pastor D. W. Moulder, preaching with great power, and the Lord added His blessing. There were 22 added to the church, 20 by baptism, two restored, and all rejoicing.

In the absence of the pastor at Clinton, Rev. R. A. Eddleman preached on Sunday morning and his son, Leo Eddleman, preached Sunday night. People were pleased and helped at both services. Dr. Lovelace was helping in a meeting in his own home church, Spring Creek, near Clarksville, Tenn.

J. T. Dale was reared in sight of Crooked Creek church and was there ordained to the ministry. He did the preaching in their meeting which closed August 9. The attendance was large and the interest good. A number were baptized. It was a good meeting.—B. E. Phillips.

One of the best revival meetings ever held in the Hamburg Baptist Church, Franklin County, was brought to a successful close August 3rd, Rev. Otis Jones, pastor, holding his own meeting. Good congregations, and a fine spirit manifested from the beginning. Bro. Jones preached the gospel with prophetic vision, and with real evangelistic fervor, to the edification of believers, and to the conviction and salvation of the lost. Thirteen united with the church, four by letter and nine by baptism, the church revived and the spiritual life of the people quickened.—H. O. French.

The Mission Secretary in Alabama is sure that any and all designated gifts, and all efforts to secure special offerings for some one object included in our benevolence, tend to reduce the amount given to the cooperative program. He gives figures for Alabama which are convincing to him. This is a debatable question, and there will probably always be found people on both sides of it. The figures in Mississippi do not seem to support the idea that special offerings decrease those to the cooperative program. During the past seven months Mississippi Baptists have greatly increased their offerings to the cooperative program, and at the same time appeals have been made for specials with good success. It would seem that the effects of specials on the regular gifts depends in some measure at least on the way and spirit in which it is done. It is quite possible that the attitude of a secretary in this matter may have a wholesome or hurtful effect. A secretary ought to show the spirit of cooperation if he expects the people to do it. It may be that the masses of the people may sometimes be right as well as the leaders.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### "BEYOND THEIR POWER"

Paul in the 8th chapter of Second Corinthians writes concerning the liberality of the churches of Macedonia. He says, "That in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." He also said that these churches were willing beyond their power. We have a concrete example in our recent Debt Paying Campaign. History is repeating itself. An individual member, a deacon in a north Mississippi church, was willing beyond his power, and gave beyond his ability according to the accepted interpretation of stewardship and liberality. The letter which fellows explains itself. The deacon does not so much as want that his name shall be published. The letter as written is as follows:

"Rev. R. B. Gunter,  
Jackson, Mississippi.  
Dear Brother Gunter:

Last November I had a desire to attend our State Convention at Tupelo. This thought came to me: it would be better for the Cause for me to stay at home and give the expense of my trip to the Cooperative Program. Later I decided to attend the Convention.

When at the Convention you spoke of having bought some \$500.00 bonds for \$200.00. I was so impressed that I felt that if I could make \$200.00 I would be willing to give it for the buying of one of the bonds.

In less than two months the prospects were very bright for me to make the \$200.00. Then a battle within began as to giving the money. Finally I decided I would send you the money should I make it. Some of the ways I was expecting to make it were lost, and the others became doubtful.

Some months later a possibility of making \$100.00 out of the doubtful revived, and then there was another battle as to whether I would be one of your thousand to give \$100.00 to our debts, which resulted in a promise to God that if He would enable me to make it I would send it to you for our debts. I succeeded and am enclosing you my check for \$100.00 to be applied to our debts.

Yours in His name."

The reader will see from this letter that it helps the Cause for church members to attend the State Convention. Could we have in our State Conventions all the deacons, it would be easy for us to finance our Kingdom program.

### BARGAIN COUNTER

It is commendable in a person to want his life and means to count for all the good possible. Some by the proper investment of their lives and means are enabled to do the work of ten individuals. There is an opportunity now for individuals through their contributions to pay \$2.00

(Continued on page 5)



**"HOUSE CLEANING FOR GOD"**

Jas. A. Bryant

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**"Purge out therefore the old leaven."**

—I Cor. 5:7.

A severe case of malarial fever requires quinine, and plenty of it. It is a bitter dose but it cures the fever. No need to postpone it or try untried substitutes.

We have in most of our churches today chronic spiritual malaria. The whole body is faint. Vision is gone. Energy lacking. Spiritual anaemia prevalent. Let's try God's remedy. "Purge out therefore the old leaven."

First, we must deal with sin among Christians. There are many spiritual infants in our churches and we must protect them while we are cleaning house. We must spread the cloak of forgiveness and sympathy over their cribs while we throw the hot water and lye into the corners and wield the scrub brush. We are to restore the backsliders in the spirit of meekness. We are to forgive the transgressions of brethren in Christ and restore them to service. We are to follow the Scriptures and approach the brother who is out of fellowship and be reconciled to him for Christ's sake. We are to labor with him with all prayer and supplication. When they fail to respond to the treatment of love, supplication, sympathy, forgiveness, that is evidence that they are not Christian.

**I. Who Are To Be Purged Out?**

The next step is to purge them out. To purge out means simply to put out, clean out, turn out, by vote, after prayer and humility in the sight of God and men. Who are to be purged out? The Scriptures are plain. The fifth and sixth chapters of 1st Corinthians give us in detail a list of those who are to be turned out.

1. Fornicators. Those who are habitually, purposefully, guilty of illicit sexual relationship. Unscriptural sexual relations include such relationship between unmarried persons, single, married or divorced. Any sexual relationship between any persons of either sex who are not man and wife in the sight of God and man. This is fornication. The sin—both in deed and spirit—is robbing our churches of more power than all other sins together. It is a delicate problem to handle. But it must be handled. God shows the way to handle it. God gives the reason for turning such out of a church. I Cor. 6:9. "Neither fornicators—shall inherit the kingdom of God." Why leave them in a church then?

2. Covetous. One who habitually, purposefully, has an excessive, inordinate, desire for money or possessions. One who will choose to give his time and energy to the getting of money or possessions when such activity hinders and handicaps the progress of God's Kingdom. One who will jeopardize his usefulness for Christ by long hours of work on Saturday night. One who will neglect the study of the Bible in his home that he may have more time to get wealth. One who has as his first love the mammon of unrighteousness.

3. Idolatry. One who loves to excess a person or thing. One who pays divine honor to a person or thing. Covetousness and idolatry are synonymous. To love to excess means to give a larger place in the affections than is necessary to the normal processes of life. This is a serious matter here. Thousands of Christians—so-called—have sex, money, position, pleasure, etc., on the throne in their hearts. This is idolatry. Such a person is not a child of God. God has provided a place in the affections of the heart for these things. When one goes beyond this and becomes abnormal, and continues so without any compunction of conscience, and will not repent and change his ways, he is not a Christian.

4. Railery. One who scoffs, or ridicules, or holds in contempt, or makes light of the holy things of God. There are some who hold membership in churches who are constantly making light of the power of God. They would substitute form, ceremony, social reform, man-

agerial skill, etc., for the direct work of the Holy Spirit.

5. Drunkenness. One who is habitually intemperate. This includes being drunk on lust, power, the love of money. To be under the influence of strong drink. One who is a child of God will not be habitually intemperate. At regeneration God imparts his Spirit. When a person accepts Christ as Lord and Saviour he receives power to overcome sin. He will commit sin inadvertently but he will not be a slave to sin.

6. Extortion. An extortioner is one who gets money or possessions by unfair, unjust, crooked, violent, forcible means. Simply means one who is dishonest on purpose. The sin of extortion is abroad in our churches. This is a companion sin to fornication and adultery. Two primal instincts: reproduction and the desire for power. The desire for reproduction in excess is adultery. The desire for power in excess is extortion. A person who will repudiate a debt made in good faith, and make no effort to pay same, and will not reconsider it when he faces God's truth on it, is not a child of God. He has no business in any church.

**II. Why Purge Them Out?**

1. God commands it. That is reason enough. When God speaks and we understand Him there is nothing else to be considered but the doing of it. Obedience comes first.

2. To purge out the above persons is an expression of our love for the lost in the church. If we love the lost who are in the churches we will acquaint them with the truth that they are lost. If we can win them to Christ and baptize them they are then subject for membership. We owe it to them to give them this truth. They may be honestly deceived. They may often wonder why they cannot hate sin. Why they cannot love the service of Christ. If we will exclude them from the churches it will shock them into the knowledge that they are lost. Then there is a chance of their being saved.

3. To turn out such is an expression of our love to the lost on the outside of the churches. There are many lost on the outside of the churches who are earnestly looking to church members to find the way of life. The blind looking to the blind. They are following the wrong guides. It is our responsibility as Ambassadors for Christ to tear down all the false signboards which purport to point the way of life.

4. Loyalty to our church demands that we exclude the above named from membership. We hear much about loyalty. Christ loved the church and gave Himself for it. If cleaning out the churches breaks into the circle of our family or friends we should be willing for Christ's sake to make that sacrifice. Which comes first, our feelings, friendships, prejudices, or the spiritual health of the Church of Christ?

5. Faithfulness to Christ demands that we exclude the lost from His Church. We can at least be faithful. Then He will be responsible for the forward movement of His program.

**III. Some Glorious Results of This Purgings.**

1. The Old-time power of God with His people. Remove the Achans and God's power returns.

2. Fellowship and harmony. Agreement among the children of God. There is no concord between Christ and Belial. The Holy Ghost came upon them when "They were all of one accord in one place."

3. The lost will be found and saved. In a normal family there will be children born. When the Church of Christ gets well and normal the lost will be born again. We don't need more church members now. We need to help the ones we have get saved.

4. The saved will be greatly revived. How exhilarating is the feeling after one has had his system purged of poisonous waste, and has restored and eaten plenty of wholesome food!

5. The message of the Gospel will have its old-time power when it is delivered. It will have the weight of God behind it. It will have the

reinforcement of the Christ-like lives that have experienced the transforming Grace of God.

6. There will be a general revival which will spread throughout the land. Many are praying for a great religious awakening. There are healthful signs everywhere that God is working with His people to bring about such awakening. But we are workers together with God. We must purge out the old leaven from His church or He will abandon the old shell and turn to another agency which will serve His purposes better.

There is no excuse for ignorance on the subject of church discipline. There is no excuse for disobedience on the subject. "If ye love me ye will keep my words." If we will not obey on this subject (or any other) after we know the truth on it, we have been deceived as to our own regeneration. I John 2:3, 4: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If we take Christ seriously that in itself will be a spiritual awakening. There are enough Christians—in name—scattered over the world today that if we should every one arise tomorrow and dare to take Christ seriously the world would be astonished at the power of God. There would be demonstrated the power of God in every relation of life.

There are many Baptist preachers who are scared to death of church discipline. They say "Molasses catches more flies than vinegar." I say: "We have caught too many dead flies already." Vinegar is necessary to keep dead flies from stinking. Outstanding pastors are committed to the "Let Alone" policy. The wheat and tares parable. But the field is not the church. The field is the world. Christ makes this plain. Certainly the church is to stay in the world but the world is not to stay in the churches. Many pastors today are lax on this matter because of fear of their jobs. Bread and meat prophets. This is deplorable. A church never called a man to preach. When God calls men to preach His word He will provide sustenance for life. He will use human agents but He is not confined to any special group. His plan is: "If you won't somebody else will." God fed Elijah by means of the crows. Where is the Lord God of Elijah? Where is God's Elijah? You will find them together. We must come down from our ministerial pride and accept God's fare. It may not include a V-8 and a well-equipped parsonage, but it will include the presence and power of God, a clear conscience and a contented mind, and a healthy soul.

Certainly no preacher wants to be known as one who destroys the fellowship in churches. No pastor will willfully disrupt the program of Christ in His churches. Yet there comes a time in the movement of Christ's world program when we must tear down and destroy before we can build for greater achievement. Jeremiah was a man of peace. He was sensitive and well-bred. He was shy and retiring. He was a man of tenderest affections. Yet God commanded him to root out, pull down, and to destroy, to build and to plant. He wavered back and forth between duty and desire. The word was as fire shut up in his bones and he had to proclaim it. Jer. 20:9. Today his messages on sin and righteousness and the future glory of the people of God stand out clearly against the dark background of the world chaos. We have his mighty messages to enhearten us. We don't know the names of those preachers who lived in his time and cried, "Peace and harmony, let's be lenient and forgiving."

"Behold to obey is better than to sacrifice."

—BR—

We would like to place the Baptist Record in more Baptist homes during the months of September and October. We hope that every reader will try to send us at least one subscription. May we count on your help and cooperation?

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## GAMALIEL—THE MAN WHO LET THINGS ALONE

E. K. Cox

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Those were troublous days in Jerusalem. The Jewish leaders were mightily perturbed. Their stronghold at the center of the nation was being violently shaken by the zealous advocates of this new and as yet, unnamed faith. The trial, crucifixion, and avowed resurrection of Jesus the Nazarene had created a condition of turmoil and uncertainty. Many Jews were accepting Him as the long expected Messiah; the Rabbis and Scribes were confused and perplexed and most of them were angry. Many of them were ready to kill the apostles as they had slain their Lord. Excitement ran high, feelings were stirred, prejudices aroused, and no one knew what to expect.

The healing of the lame man at the gate of the temple had been a challenging miracle, and its effect had fallen like an explosive shell in their ranks. They could not undertake to deny the miracle, and they were planning an answer with the irrefutable logic of the dungeon and the sword. These champions of Judaism were not seeking truth, they were the partisans of a system of religion in which they were directing things and they did not mean to lose their places of power and influence. Right or wrong, they were not going to vacate their positions of honor and prestige. Prejudice and jealousy had crystallized into hate and they were no longer concerned about truth and righteousness. They were out to stop the spread of the new faith by means fair or foul. They had commanded these Galilean preachers to keep silent only to learn that neither threats nor prison made any impression on these undaunted enthusiasts.

Following the first night in jail the zeal of the new sect only burned brighter, and their numbers increased in a phenomenal way. In desperation they again hurled them into prison only to find them delivered in an unexplainable manner and carrying on their work with increasing fervor, boldly avowing their intention to obey God rather than man. Instead of being frightened they were defying them to do their worst.

Soon the bitter hate of the priests and Rabbis was calling for the death penalty; they would down the new faith in the blood of its defenders. There was not the slightest spirit of investigation, they had become immune to facts that endangered their leadership. A meeting had been called not for prayer, not to seek some means of winning the straying brethren back to the fold, but to devise the best means by which these disturbers of the orderly procedure of things might be put out of the way.

Now remember these Jewish leaders were exceedingly religious men, they were stalwart defenders of the faith which had come to them from Moses, and from their viewpoint were doing a most laudable thing. They knew that these men whom they were persecuting were doing good and not evil, that a "most notable miracle" had been done. But what did a little thing like truth or a wonderful miracle matter when their prestige was challenged, and their leadership in the community endangered? About the time that they were ready to take desperate measures a new man came upon the scene. Gamaliel was the great Jewish scholar of the day, in the field of learning he stood unrivaled, and his position was such as to give weight and dignity to his words. He did not belong to the class who were mightily concerned about the fate of Judaism, and he was not bothered about position and place. His prestige was secure, Jerusalem had no other man so learned in the law, so renowned as a teacher as he. Gamaliel did not have a burning zeal for the law of Moses as a divine institution. His interest was of the intellect rather than of the heart and emotions. Listen to his counsel: "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it

will come to nought: But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

The inference from his speech amounts to this: Anything that is of God will live, anything that is not of God will die. Hands off do nothing, just leave it to the test of time. Now at first glance that seems very fine philosophy, especially for the quiet retiring scholar, or the man who does not want to become concerned about things.

Now at first appearance this is a very fine theory of life, it is the easy way to take the line of least resistance. There is no taking of things seriously, and it carries little or no responsibility, it just puts things up to time and God. These folk say that truth is immortal, why worry about things? Truth cannot die and all will come out right in the end anyway. That the words of Gamaliel stopped the persecution of the apostles goes without saying, it was of advantage to this early church to have its enemies adopt the method of Gamaliel. But the philosophy of Gamaliel is a false philosophy. Of course truth is immortal, but we have nothing to do with that, our concern is with truth or falsehood as they affect the lives of men, and are a force in the shaping of human society.

Gamaliel was absolutely wrong in assuming that we may ignore evil and that God will take care of results. The history of every false system of either religion or government has been that the evil lives and thrives until truth becomes a conquering force incarnated in the lives of men and women who believe it and witness for it. All the Gamaliels of all time never inaugurated and carried out a missionary campaign, conducted a revival or led a needed reformation. The idolatry of Rome, and the specious philosophies of Greece died only when smitten with the Jerusalem blade of eternal truth with all the might of those who believed it.

Slavery and the liquor traffic cannot be met with the argument of Gamaliel. Any evil will have an endless picnic so long as such means of dealing with it are followed.

Now any theory of dealing with opinions by physical compulsion is utterly and eternally wrong, but it is just as wrong to be indifferent to falsehood and destructive teachings. No man has a right to endeavor by the slightest manifestations of force to endeavor to coerce the mind of his fellow man, yet every man owes it to the cause of truth and humanity to drive out falsehood by the careful and positive proclamation of the truth. We must have the deepest love and broadest tolerance for men, but wage eternal warfare against falsehoods that delude and damn men.

Falsehood and error live till met and slain by the truth. Mohammedanism lives and flourishes after it has been on trial for more than twelve hundred years. We know that the Ptolemaic system of astronomy was erroneous, but it did not die till someone set up the Copernican theory and proved it to be true. Men need to believe something and believe that the thing which they believe is worthwhile. The apostles, fortunately for us did not practice the creed of Gamaliel; they did not say: "If Judaism and all these systems of idolatry are false they will come to nought, we will just wait and see what will happen." If they had adopted the philosophy of Gamaliel the gospel would never have gotten outside the gates of Jerusalem. Better a man who takes great things seriously, even with wrong methods, than one who looks complacently on things which are evil and passes the results up to God.

Such teachings are not applied to agriculture; he would be a poor and foolish farmer who would say: "These weeds seem to be a hindrance to my crop, but I am going to apply the test of Gamaliel, and let them alone; if God wants me to make a crop all right, but I don't want to be fighting against God." There is not a farmer with that little sense who ever made a living

tilling the soil. Yet that is the application of the system of Gamaliel to the growing of crops. None of us say when smallpox or yellow fever threatens: "Let them alone, for if this counsel or work be of men it will come to nought, but if it be of God ye cannot overthrow it lest haply ye be found even to fight against God." Men of science know that such things do not happen, and we believe that God intended us to conquer and destroy the germs which cause these diseases.

God meant for me to know the truth, believe the truth, and to propagate the truth. Some people will tell you, just tell the truth and it will take care of itself; say nothing about error, it will die of its own accord. No one ever saw a field of corn, cotton or potatoes successfully grown upon that principle. Simply to plant corn and give it an equal chance with the weeds is not enough, any farm boy knows which would win under that sort of regime.

Now those Jews were utterly wrong in their persecution, and Gamaliel was just as wrong in teaching that error maybe ignored and God will take care of results.

The attitude of Saul of Tarsus was very different, he believed with all his might the law given to Moses was the way of life and that anything that injured Judaism and drew men from the temple and the law was against the will of God. He believed that truth was worth fighting for, even dying for. It was not personal spite, it was not the fear of the loss of prestige, but a mistaken zeal for God and truth as he saw it that urged him on. His inflexible honesty simply would not allow him to sit supinely by and see the faith of his fathers destroyed. The methods he sought to use were wrong methods, but Paul was no dilettante, dabbling in mere speculations as a sort of intellectual diversion. He was entirely different from Gamaliel who had only a sort of academic interest in religion. God did not, nay could not save Gamaliel; I say could not, for even if God had done for him what He did for Saul there is no reason to believe that the result would have been the same. All that God had to do with Saul was to convince him that the Jesus whom he persecuted was the long expected Messiah of Israel. When that was done Saul surrendered unconditionally. He believed that he was doing the will of God as he spent all the strength of that ardent and mighty nature trying to crush this new faith. God needed a man like Saul, it was no time for the fence-sitter. Religion was not big enough thing in the mind of Gamaliel, he felt no urge to be the champion of truth. He was more of a spectator, not caring enough which side won to put up any sort of fight about it. Saul who believed that truth was worth fighting, nay even dying for, was converted, while Gamaliel was left in his intellectual indifference to be lost.

Erasmus might have led the Reformation instead of Luther if he had possessed the crusader spirit. He was more scholarly than Luther; he saw the errors of Rome just as clearly, but as he expressed it, he had: "No inclination to die for the truth." Erasmus was a time server, who seeing the truth was not willing to endure hardness for its sake. Lovers of ease who have been willing to spend their time in abstract speculations about truth have never been used of God. "He that is not for me is against me, and he that gathereth not with me scattereth abroad," said Jesus. Gamaliel was concerned neither about gathering nor scattering, he just wanted to see how it would all end. Men whom God uses must not only see the truth, but be willing to cast themselves in a sort of holy self-forgetfulness into its propagation. Gamaliel knew more truth than he was concerned about. In his thinking, truth was something to be reasoned about, philosophized over, but not something to be obeyed. With Saul truth was a law of action. It was to be held tenaciously and implicitly obeyed. For such a man God would do the unusual that he might know the truth and obey it, but He let

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# Editorials

## AUTHORITY IN RELIGION

It is evident to any one who reads much of present day religious discussion in books, magazines and religious weeklies that there is a distinct and widening cleavage among Christian teachers on the subject of Authority in Religion. And to our mind there is hardly any subject that more directly, definitely and potently affects our faith and the value of our religion than this question of authority.

In a general way all, or nearly all, religionists believe in and accept the authority of God, that is the right of God to tell us what is true, and what to do. Practically all who are called Christians accept in some sense the authority of Jesus. This authority may mean anything from a belief in his essential deity, and so God's authoritative spokesman to be believed and obeyed in all things, to a belief that he is the world's best human exponent of deity and so to be listened to, his words to be weighed, and then accepted and obeyed if they commend themselves to the individual conscience and intelligence. Old time orthodox Baptists are accustomed to believe that the word of Jesus is final, is exact and absolute truth to be accepted at full face value without question, to be obeyed for our good or to be disobeyed at our peril.

We are not now discussing the question of whether or not the voice or will of God is authoritative, but the question of how that will is to be known. In other words, how are we to arrive at the authoritative will of Christ? In general there may be said to be four diverse opinions in this matter. One is that the will of God is definitely revealed in the Bible alone. Another that the will of God is revealed through the Church. This is the Roman Catholic view. Another is that the will of God is made known by the inner light or direct guidance of the Holy Spirit. A fourth view is that the human intelligence or reason is the only final arbiter of truth. It is not meant that these views are exclusive of one another. But it is meant that the final decision as to what is truth must lie in one of these four. One may believe in the value of any one of these aids to truth, but the final decision must be in the hands of one of them and not in two, or three, or all four.

Just now we leave out of consideration the Roman Catholic view that the church decides it all; and the Quaker view that the Holy Spirit in the individual decides everything; and we consider only the two widely prevailing and widely divergent views among Protestants; that the human reason is the final arbiter, or that the Bible as the revelation of Jesus Christ is the final arbiter.

The view that human reason discovers and determines what is true and binding on us is called the nationalistic view, or the scientific method of knowing the truth. These people are fond of saying that a thing is not true, because Jesus said it, but he said it because it is true. This sounds plausible only because the language has a double meaning. For example you may say, "It rained last night, because the ground is wet." Or you may say, "The ground is wet because it rained last night." Both are true. But they mean different things. If you say, "The ground is wet because it rained last night," you mean that the rain caused the ground to be wet. If you say, "It rained last night because the ground is wet," you mean that you know that it rained last night because the ground is wet. The fact that the ground is wet proves to you that it rained last night.

Similarly we can say a thing is true because Jesus said it. We do not mean by this that his saying made it true but that we know that it is true because he said it. This means that to us Jesus is authoritative and we know it is true because we know he is in position to know and has spoken that which he knew to be true. Of

course it is also true that he said it because it is true. But we who believe in and accept Jesus as the Son of God know a thing is true because he said it. This is what we mean when we say that to us the word of Jesus is authoritative and final. To us he has been demonstrated, declared and instated as the Son of God with power by the resurrection from the dead. And that settles all the rest. We believe His promise was made good to the apostles that the Holy Spirit would guide them into all the truth. We believe the truth concerning Him is adequately given to us in the Bible; that this Book is His word and His message to men.

But the advocates of the rationalistic theory of authority tell us that all truth must be known or discovered by the scientific method, that in religion what is true and what is false must be tested and by experiment, and whatever fails to stand the test or commend itself to reason must be cast aside. They even use scripture to prove it: Try all things hold fast that which is good.

There are two qualifications which must be made to this theory. If by this is meant that one has faith in Christ confirmed by personal trust in him, well and good. Paul says that the people to whom he wrote that the testimony of Christ was confirmed in them. But you will have to believe what he says in order to test him out. And faith is not usually considered the scientific method.

The other thing that needs to be said is that Jesus' testimony concerning God and the things pertaining to God (which constitute religious teaching) this testimony is by the only one who can and does know all the facts, all the truth. And in the nature of the case is the only competent witness. He is in the Gospel of John and in Revelation called the true witness. We are told that no man hath seen God at any time. The only begotten Son who is in the bosom of the Father, he hath declared Him. So that in the nature of the case his is the only testimony we can have in matters pertaining to God. And his testimony is to be accepted on this account. True his testimony is confined or established by the signs which he wrought, particularly by his resurrection from the dead. There is ample reason to believe his testimony. But our only hope of knowing the truth about God is from him, by believing what he says.

This method of arriving at the truth is known in law courts and in the common affairs of men. We accept the testimony of experts as final and decisive. We allow matters of life and death to hang upon it. For example a man is being tried for murder. If convicted it means death. The question of his sanity is brought in and must be determined. It is not decided on the testimony of the majority but on the testimony of alienists, of experts, of men who have studied mental and nervous diseases. Their testimony is final because they know. Or it may be a case in which the witness of a certified public accountant settles the question of guilt or innocence. Or it may be that a physician's testimony settles the cause of death in a murder case. One man's testimony here can offset that of a multitude. He knows and ordinary people do not.

Jesus is dealing with us in matters of the greatest movement. These are eternal life and eternal death. He is the Son of God. He that has seen him has seen the Father. They are one. He is the faithful and true witness, the beginning of creation, the first born from the dead. He has been dead and he is alive forever more. His word is authoritative. We need not be afraid of what the rationalists cause "authoritarian religion." There is no other sort worth having. Whosoever believeth in him shall not perish but have everlasting life. He that hath the Son hath the life and he that hath not the Son hath not the life.

Sample copies of the Baptist Record will be furnished on request. If you know someone that you think would be interested in the paper send us name and address.

## BAPTIST WITNESS IN BERLIN

The Baptist Record has not yet been able to secure a detailed report of the meeting in Berlin of representative Baptists from many nations, but has had enough to give assurance to all our people that those who spoke for us at the World Alliance have borne faithful testimony to the truths for which we stand. Our readers have had opportunity to read the addresses of Drs. Maddy and Dodd, which both rang true to the gospel and the Great Commission.

There comes to us rather indirectly report of the address made by Dr. A. W. Beaven, president of Colgate-Rochester Seminary and former president of the Northern Baptist Convention. Our people will recall that fear was expressed that in Berlin particularly at this time restraint might be put upon our representatives, and they might be embarrassed in expressing freely their sentiments amidst an unsympathetic if not actually hostile governmental restrictions. To be sure we had been assured by German Baptists that we would be accorded full freedom and hospitality. And these were right. At least Dr. Beaven spoke his mind freely as Baptists are accustomed to do. And we haven't heard of anybody being put in jail. It is good that they went to Berlin, and it was a good place and a good time to bear witness to the truth.

The following is taken from The Christian Century:

After much searching of heart as to whether or not it would be wise to hold its meeting in Berlin as previously planned, the Baptist World Alliance made the courageous decision to go to Berlin, and President A. W. Beaven made the no less courageous decision to say, in his presidential address, the things that he thought ought to be said to such a group at such a time, regardless of how it might be regarded by German officialdom. The full text of his address, delivered August 8, reveals a deliverance unembarrassed by prudential considerations. Dr. Beaven spoke for peace, for freedom and for equality and fraternity among races. His argument for peace, timely and cogent as it was, could scarcely be said to deal with a controversial subject, for even militarists say amen to praises of peace. But he went further. He asserted the rights of conscience as against the state, and put loyalty to Christ and obedience to his law of love above allegiance to any earthly power. To say that now, either there or here, is not to utter platitudes. Hear him: "This recognition of the high claims of the Christian conscience is the real measure of the quality of our Christianity. Jesus put loyalty to him above self, above family, and above nation. For the clarification of our own thought, as an expression of rededication, and as our testimony to the whole world, we need to say so that all can hear, that for us he is above all and over all, that our allegiance is to him first, he commands our supreme loyalty and when we know his will we must heed it as final. We assert this in a world where peoples have repudiated religion and tried to banish the name and idea of God, we assert it in a world where materialism and greed have sought to erect altars to gold and power, we assert it in a world where nations seek to impose their demands as supreme. We say again, the claims of the Christian conscience impose upon us the highest compulsion we know. To that conscience we must be true, come what will. In the words of one honored in this land, we say, 'Here I stand, I can do no other.'"

## HAPPY ON THE WAY

This is just another honeymoon trip the editor and his wife are making. Just at this moment we are rounding the curves of the railroad and the river in the White River County in Arkansas, where the stream comes out of the Ozarks. We are on our way to the Rockies to see those "distant relatives." We had a short period of



rest and fellowship with other relatives in Memphis and this morning early crossed the Mississippi River and became Arkansas travelers for a while.

This is a Missouri Pacific train, and the coach being "air-conditioned" the "climate" is delightful. I don't know how they do it, but as soon as we got away from Memphis, the temperature in the coach dropped several degrees and I had to put my coat on. For the first 75 or 100 miles we were in the midst of the "land of cotton," which had withstood the drouth fairly well. Then we were going up White River into the hills. If there was any song lure about it was "How dry I am." But when we had had our dinner and had mountains to right of us and mountains to left of us the clouds lowered and volleyed and thundered. (My wife says that's the way to spell volleyed). The train men were happy to see the rain coming down. The conductor sat down by us and thanked God that the Lord had heard his prayer and sent the rain. He said it had not rained here since the middle of June. The trees, many of them, had died on the side of the mountains. But there were enough left to make the world look beautiful.

Then the conductor asked me what sort of tickets we had. I had to tell him we didn't have any because the first conductor who had gotten off shortly before had carried them all away in his pocket. All I had was a receipt for them. He said we would have no trouble as they would pass me on for 24 hours more on a receipt. So I am taking him at his word and am still "happy on the way." The railroad will make good the conductor's mistake.

And by the way this road furnished us a nice dinner for a reasonable price, as dining car prices go. The rain has already filled the furrows and ditches and the folks outside seem glad to get wet. We passed a small boy sitting in the rain on a station platform, his head adorned with a Mississippi College cap.

This morning soon after leaving Memphis, the radio was turned on in the coach and after the news broadcast, we heard a sermon by brother J. G. Lott, pastor of Calvary Church in Memphis, on the text, "The Son of Man came to seek and save the lost." Some of our readers know brother Lott as a former student in Mississippi College. He is now the pastor of my son, Dr. J. H. Lipsey in Memphis.

At Kansas City they held the train for us as we were late, not because "we" were on it but one of the directors of the road was in the same "boat" we were, and being on important business they held the train for him. He was going fishing out in the mountain streams the other side of Denver. We found him a very pleasant man, Mr. Flippin who was a while editor of the Commercial Appeal. He had just before been fishing in deep water for tarpon out from Mobile. He didn't have any fish stories to tell.

These folks out here in Western Kansas and Eastern Colorado have just had a good rain. How grateful we are. And now all out for Colorado Springs and into the arms and home of our children. Oh Boy!

#### SOUTHWESTERN SEMINARY OPENS SEPTEMBER 10 L. R. Scarborough

The Southwestern Seminary will open September 10. The prospects for a splendid student body are good. We hope all who plan to come will be here on time with a good case of faith and ministerial heroics in store. Write for catalogue.

L. R. Scarborough, President.

Dr. L. K. Williams was made one of the Vice-Presidents of the Baptist World Alliance. He is pastor of a Negro Baptist Church in Chicago, said by some to be the largest Baptist Church in the world. As there are more than three million Negro Baptists in this country, it was eminently fitting that they should have this recognition in the Alliance.

Dr. F. D. Hewitt, Jr., home for a while in Mississippi after taking his degree of Th.M. at the Louisville Seminary, assisted his uncle Dr. W. A. Hewitt in a week's meeting at Briar Hill church in Rankin County. There were four additions by baptism, and one young man was licensed to preach during the meeting, Mr. James Taylor, who is a member of the Junior Class in Mississippi College. After the meeting Mr. Hewitt returned to Louisville, having been called to a church about fifty miles from the city. Mr. Hewitt will also remain for three years in the Seminary to take his doctors degree, at the same time assisting Dr. Dobbins in the department of Christian Education, having been given a fellowship. He is a son of Hon. F. D. Hewitt, attorney, living in McComb.

Some of the secular papers have been occupying a position lately between diabolos and polyphos boio, sometimes spoken of as between the devil and the deep blue sea. These excellent gentlemen of the fourth estate, or the cultured craft of inkartists, like to be on good terms with the Catholic church, and for financial reasons they like to cultivate the good will of the moving picture industry, the line in which Elder Wm. Hays acts as stool-pigeon for a highly organized and highly financial business which makes commerce of the passions of the multitude. But the Catholic church and Mr. Will Hays et al are now having an interesting disagreement. Catholics have organized a League of Decency to combat indecent pictures. Naturally they came in for a good deal of publicity. But this endangers the box receipts at the movies. And too much publicity here threatens to cut down the volume of receipts from advertising. So what will the newspapers do? It is dangerous to offend either party. Here's hoping that morals may win over money.

A kaleidoscope is a tube in which are many fragments of glass, through which you may look, but in which you see only multicolored lights. These are changeable with every turn of the tube and very interesting to look at, particularly to little children. Grown people tire of it after a bit. It is not like a telescope you can't see through and observe any object beyond. So do the efforts of some people to interpret certain prophecies seem to some who love and study the Bible. Prophecies picked up from here and there in the scriptures, put together into one personal interpretation, are quite attractive to many. But they look different to different minds. The Jews of Jesus' day made confusion of the prophecies and misunderstood the mission of the Messiah. It is possible for honest efforts at interpreting prophecy to result in a jumble of confusion. There are certain great facts of which we may be sure. The details may be unknown to us as yet. In the language of Josh Billings, "It may be better not to know so many things than to know so many that are not so." Some scripture prophecies will never be fully understood until the time of their fulfillment.

#### MOTHER MISSISSIPPI

Girdled 'round with grandeur,  
Crowned with singing stars,  
Rainbowed with a future  
Not a shadow mars,

Mother Mississippi,  
Proud and peerless state,  
Here's a tribute to you,  
Good and true and great.

May your sons and daughters,  
Till the end of time,  
Wreath your brow with laurels,  
Frame your name with rhyme,

Love and serve and shield you,  
Keep you good and great,  
Mother Mississippi,  
Proud and peerless state.

—David E. Guyton,  
Blue Mountain, Miss.

#### CONVENTION BOARD DEPARTMENT

(Continued from page 1)

with \$1.00. This has been made possible because certain bondholders have offered to accept for their coupons which are due less than their face value. We are, therefore, listing the holdings of some of these bondholders with the hope that individuals will make the necessary contributions to enable us to retire these coupons:

If you will send us \$65.00, we can pay \$90.00 of our indebtedness.

If you will send us \$125.00, we can pay \$150.00 of our indebtedness.

If you will send us \$200.00, we can pay \$300.00 of our indebtedness.

If you will send us \$75.00, we can pay \$150.00 of our indebtedness.

With \$452.55 we can pay \$500.00 of our indebtedness.

Here is an opportunity to make your dollar count. We do not know how long some of these offers will be held out. It is, therefore, important that you respond immediately.

#### ADDITIONAL DEBT CAMPAIGN CONTRIBUTIONS

The following have enlisted in the "Second Mile" Debt Paying Campaign since the last report was given in the Baptist Record:

Hattiesburg Main St., Lebanon Ass'n.....	\$ 90.00
Louisville W.M.S., Winston Co. ....	23.25
W. E. Lee, Como, Miss. (had previously given \$9.00) .....	6.00
Dr. W. H. Anderson, Booneville, Miss....	5.00
Dr. Judson Chastain, Lexington, Miss....	2.00
Lucedale—M. L. Malone, George Co.....	20.00
Deacon in North Mississippi .....	100.00
Mrs. Clara P. Trussell, Jackson.....	5.00
Sumner, Madison Flowers, Tallahatchie County .....	70.00
J. M. Walker, Aberdeen .....	20.00
J. F. Brock, Moss Point.....	10.00
Dr. and Mrs. T. E. Ross, Hattiesburg.....	200.00
A. Polk, Hattiesburg .....	300.00
Cleveland—I. D. Eavenson, Bolivar Co....	10.00

Mr. W. L. McElroy of Columbus was listed in last week's issue of the Baptist Record as having made a contribution to the Debt Paying Campaign of \$100.00. This was an error and should have been \$5.00.

The last bond of 1933 has been paid. We have paid some of the 1934 interest. Some bondholders have donated their interest.

It is said that nine states have constitutional prohibition and ten others have statutory prohibition.

Our Associational meetings will soon begin and we believe that one of the most important things is to see that the Baptist Record is well represented at each meeting.

Rev. W. D. Wallace, the local pastor, held a meeting at French Camp, beginning Sunday, August 10, till Friday morning following. Bro. Wallace is just beginning his work at French Camp in connection with his Ackerman work. The congregations were good throughout. Dr. W. L. Downing and Rev. J. C. Stewart, local Presbyterian ministers, with their people, and the Methodists of the community rendered great assistance. Mr. Floyd Black led the singing, and Miss Olive Downing rendered some appropriate solos. Mrs. W. S. Redden of Pace, Miss., played the piano. The pastor seems to be held in very high esteem by all the people. There were sixteen additions to the church, ten of whom were by baptism.—H. L. R.

Give God a chance to develop the best that's in you and make an honest effort.—The Ambassador.

Everything has a cause which God knows all about. We know so little about either cause or effect and still refuse to let God show us.—The Ambassador.



## GAMALIEL—THE MAN WHO LET THINGS ALONE

(Continued from page 3)

the wise Gamaliel watch and doubt to the end. The world will lift its hat to the Gamaliels, but it will neither love nor follow them. There is no holy passion, no ring of earnestness, no honest action. The Pauls who believed with all their hearts and battled with all their might have left foot prints all over the sands of time, while the Gamaliels are remembered chiefly because their lives touched those of more earnest men.

The Gamaliels of earth choose the easy ways, the sheltered paths, the level roads. They have cast out no devils either in church or state; they have defied no ancient sins and smitten them in the name of God and righteousness. They have slain no dragons of vice, and stormed no fortresses of organized crime. Other men have borne the brunt and been the pioneers in making society safe and habitable. When that is done the Gamaliels come in and lead their lives of cloistered ease. You usually find men of this class sitting on the top rail of a very high fence watching which way things are going. Someone has said, "That the most cowardly thing in the world is money and the next most cowardly thing is scholarship." Men of the Gamaliel type play safe, they have a reputation for erudition and wisdom to maintain and they are not going to endanger it by going against the tide of affairs.

All the men like Erasmus and Gamaliel in history never led a revolution, never inspired a crusade, or led the forces of righteousness against some defiant iniquity buttressed by the powers of wealth and tradition. The castles of ancient idolatry with their superstition and damning lust were beaten down by men who did not wait to see what would happen. They believed with all their hearts and acted with all their might. The men who conquered the institution of slavery all hoar with the approval of millenniums did not wait to see what would happen. Men had been waiting since the dawn of history and it was still here, binding the bodies and dwarfing the souls of men. These men knew that the gods of greed and lust are longlived, and that they are not found dead by the highways. They looked upon the institution all foul with injustice and crimson with cruelty and shouting, "It is an iniquity," they smote it in the name of Almighty God.

It is the men and women who throw prudence to the winds and hurl themselves with unreckoning audacity against that ancient curse of our race—the legalized liquor traffic, that are making it the Ishmaelite of civilization.

Those who have hesitated, and raised questions of expediency never stopped a single saloon from dealing out the damnable stuff. The devil does not dread the Gamaliels of our civilization; there is not bite, sting, or impelling urge in the Gamaliel conscience.

Speaking of some prominent man of his day Carlyle is said to have exclaimed: "I cannot abide him, he has no indignation in him." Carlyle could not respect the man whose soul did not revolt at some things. Saul of Tarsus could never be cold-blooded where eternal truth and the souls of men were concerned. Jesus was always moved when confronted with questions of great truth, or with human sin and suffering. His heart bled and He gave Himself in sacrificial suffering for the sheep that were lost. The flood gates of his holy wrath were opened and the white hot lava of his righteous abhorrence withered and consumed the heartless and selfish hypocrisy of the would be religious leaders, who would save the sheep and let the man die.

The battle for the faith and against the gross materialism of our day will not be won by the Gamaliels. It calls for men who are stirred to the depths by the great issues involved, men who love humanity and the cause of God. We need men who are set for the safety and wel-

fare of little children; who will give their all to guard the glorious possibilities of youth, the purity of womanhood and the majestic powers of manhood. These are the soldiers who will strike in the name of all that is holy and will beat back the spawn of the pit into the stygian caverns from which they came. Gamaliel's teaching is the doctrine of negation and inaction, and this is a world where truth and error right and wrong must fight to a finish. Error thrives when truth does not challenge it and always is triumphant when truth is quiescent. Truth unspoken, truth not incarnated in some pulsing throbbing life, never won a victory over falsehood and never will. Truth plus a man is omnipotent, truth unlied and unheralded is impotent. The Bible was no fuller of truth in the sixteenth century than in the twelfth; the difference was that truth found a voice. It found expression through the pen of Wyckliffe, the trumpet tones of Luther and the reasoning of Calvin, and the martyr witness of Huss that made it invincible. Letting things alone is fatal to those who let them alone, whether the things be weeds in growing crops, disease germs in our bodies, or falsehood taught about eternal things. A thousand times better the attitude of Paul battling for honest conviction that the spirit of Gamaliel watching to see what will happen.

There is no place for this spirit in the battle for righteousness; the Gamaliels are the folk who see truth and its cause lie prone in the dust while they speculate and wonder. They never built a city, founded a government or wrote a new constitution; they have never righted a wrong, made a wilderness into a place for homes; they have never pushed forward the frontiers of the kingdom of God one inch. There is no philosophy more deadly and hindering to real human progress than that which simply waits and watches.

### ERROR IN ARTICLE CONCERNING TRAINING COURSES OFFERED BY SUNDAY SCHOOL BOARD

By Walter M. Gilmore

The article headed "Sunday School Board Offers Simplified and Unified Training Courses" should have read "Sunday School Board Offers Simplified and Unified Training Courses for Sunday School Workers." The article should have dealt only with Sunday School Training Courses. The new unified Training Courses for Sunday School Workers is a unification of three courses, as follows:

1. The Convention Normal Course, commonly known as the Blue and Gold Seal Course.
2. The Course in Sunday School Administration.
3. The Daily Vacation Bible School Course.

This new course, as the name indicates, is for Sunday School workers, and the Vacation Bible School is classed as an activity of the Sunday School.

The Baptist Training Union (B. Y. P. U. and B. A. U.) course is the popular type of graded course for all church members from Juniors through Adults. The Church Administration study course, promoted separately heretofore, is to be unified with the B. A. U. At present Senior B. Y. P. U. and B. A. U. study the same books and receive the same awards.

Announcement will be made later by the Board as to the new B. A. U. Course, and as to changes and improvements in the Training Union Course. This will continue to be a graded study course for the instruction of all church members, and not just for those who should be trained for Sunday School leadership. The lower age limit prescribed for those who should take the Sunday School Training Courses is sixteen, while the Training Union courses begin at nine. The Training Union Courses will minister to all church members, as pointed out above, and will cooperate with the Sunday School officials to direct all who should take the Sunday School Training Course into that higher field of specialization.

## SOME ALARMING TENDENCIES

Our esteemed neighbor, the Alabama Christian Advocate, says: "The Advocate is in receipt of some figures that come from the Birmingham Police Department. These figures show that for the first half of 1933 there was a total number of arrests for all causes of 4,852; whereas for the same period of 1934, since repeal, the total number mounted to 12,665, an alarming increase. For the first six months of 1933 the total arrests for drunkenness was 1,622; for the same period during 1934, SINCE REPEAL, 4,330. The arrests for liquor law violations during the first six months of 1933 total 904; for the same period during 1934, SINCE REPEAL, the number had jumped to 1,923. The traffic law violations were even more marked, the total for the first six months of 1933 being 799, while the total for the same period during 1934, SINCE REPEAL, was 3,926. Among the 'totals,' every month (of the first six) for 1934, showed a very marked increase over the same months for 1933. Birmingham, Alabama, is suffering from the effects of NATIONAL REPEAL. If the state were to repeal her laws, or weaken them, the results would be inconceivably bad."—Alabama Baptist.

### EXTENDING SERVICE

Please tell the readers of The Baptist Record, that I am planning to resign my work here soon, and while taking a vacation from the hard duties of pastor for awhile, spend the time conducting Bible schools of from one to two weeks each, with any church or community where wanted. One of my special efforts will be to help the pastor in charge. I know from an experience of more than thirty years, that the average pastor needs some independent man to get on his field and help him.

In my schools, I shall permit any one to ask any Bible or church question desired from the first of Genesis to the last of Revelation.

In connection with my schools I will preach as many times each day as the church and pastor may desire. My preaching will be evangelistic and doctrinal, with every phase of missions.

Yours fraternally,

L. D. Posey,

Jena, La.

### SOUTHERN BAPTIST SEMINARY OPENS

By A. T. Robertson

Tuesday, September 18, the doors of the Southern Baptist Theological Seminary swing open for the institution's seventy-sixth session. A conservative estimate of the enrollment, based on advance registration, indicates an increase over last year. Mississippi students enrolled for the last session totalled 33, the third largest number present from any single state.

For this prospective increase we are duly grateful. It has been made possible by a more faithful stewardship on the part of our people. More generous giving to the Cooperative Program has increased our funds from that source. Receipts from the Baptist Hundred Thousand Club have released for the current expense fund money formerly paid out in interest charges. This has enabled the Seminary to help a larger number of men finance their further training.

Dr. G. S. Dobbins, professor of Religious Education and Church Efficiency, will deliver the opening address for the session, on Tuesday evening at eight o'clock, in Norton Hall. Matriculation of students will take place in Norton Hall Tuesday morning at ten o'clock. Students are urged to be present on the first day, for late registration tends to impair the efficiency of one's class work.

Dr. John R. Sampey, who has spent a good part of the summer in Europe, will be present to preside at the session, which marks the beginning of his fiftieth year as a teacher in the Seminary.



## TEN MINUTE SERMON

### SOME THINGS ABOUT SALVATION

Sermon by Bryan Simmons

For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

This is a plain simple statement, but it is filled with suggestions concerning the great question of Salvation. It is our purpose to study this Scripture, comparing it with other scriptures as that is the way to study God's word, and see what it teaches concerning this important subject. Keep the words of our text in mind as we study it together.

As we begin to analyze that statement we find it teaching,

#### First, Man Needs a Saviour.

Paul of Tarsus was a man who had the courage of his convictions and surely he never would have lived the life he did as the Apostle Paul had he not realized man's need of a Saviour. Certainly Jesus would never have left his place in glory to suffer shame and death on earth had he not seen man's need. Man needs a Saviour,

a. Because he is lost. All we like sheep have gone astray. Isa. 53:6. For all have sinned and fall short of the glory of God. Rom. 3:23.

b. Because he is unable to save himself. A man may lose his way in the woods and lose the sense of direction; but if he has a compass, if he has some knowledge of the stars, if he knows the nature of the moss that grows on the body of a tree he will be able with these aids to work his way out; but without these he must be sought and found or he will wander aimlessly until death comes. So man, in the wilderness of sin without compass or guide, wanders aimlessly down to everlasting destruction. Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good who are accustomed to do evil. More. The Sinner is dead and as the dead man is unable to provide for himself so it is impossible for the dead in sin to lift himself into living relationship with God.

c. Because his natural tendency is away from God. Because the mind of the flesh is enmity against God: for it is not subject to the law of God neither indeed can be. Rom. 8:7. Because of this rebellious nature there is need of power to reconcile. Because man is lost, because he is unable to save himself and because his natural tendency is away from God there is need of an outside power to save him.

Second. A Saviour has been given—a way of salvation has been provided. Our text, along with other scriptures, teaches that God, in accordance with His mercy and love, has provided for the salvation of men through His Son. For Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4. Our approach to God through Christ is described in many ways in His word. In our text it is calling on His name. But not every call brings salvation for some call in vain. The call that reaches the ear of God for salvation must be:

a. The call of faith. They that come to God for salvation must come believing that He is and that He is willing and able to save.

b. The call of penitence. The call must have in it the acknowledgement of sin, a sorrow for sin and a purpose to turn from sin. There must be repentance towards God as well as a faith in Christ.

c. The call of a submissive will. We must surrender all. No one can accept Jesus as Saviour without accepting Him as the Lord of the life. For whosoever shall call upon the name of the Lord, in faith, in penitence and with a submissive will, shall be saved.

Third. There is but one way. Only one Saviour. Ever since man felt the sense of sin he has felt the need of deliverance. Out of this felt need

have grown all the religions and philosophies of men. None of these have afforded satisfaction.

And in none other is there salvation; for neither is there any other name under Heaven, that is given among men, wherein we must be saved. Acts 4:12.

He that entereth not by the door into the sheep-fold, but climbeth up some other way the same is a thief and a robber. Jno. 10:1. For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

Fourth. This Way is for all. The salvation provided in Christ Jesus is for no special race or class but for all who will call upon the name of the Lord. It is a joyous privilege to preach a Whosoever Gospel. For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life. Jno. 3:16. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:17.

There are none so good they do not need the cleansing of the blood and there are none so bad the blood can not cleanse them from all their sin. Who ever goes out into an awful Hell will not go because God is unwilling or unable to save; but because that person definitely wills to reject the salvation fully provided and freely offered in Jesus Christ. For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13.

Fifth. This way of salvation is a sure way. Our text does not say "if" or "may" but "shall." Neither does it say "call and do something else." The verbs of our text are in the same mood and the same tense. They are indicative and set forth that when one is done the other is done. This salvation is sure from two standpoints.

a. From the standpoint of the surety of salvation if we call. "He that cometh unto me I will in nowise cast out." No person has ever come to God on the terms of the Gospel and been rejected.

b. From the standpoint of the keeping power of the Gospel. Jesus says, My sheep hear my voice and I know them and they follow me; and I give unto them eternal life and they shall never perish and no one shall snatch them out of my hand. My father who hath given them unto me is greater than all and no one is able to snatch them out of the Father's hands. John 10:27-29. Here we have the four-fold keeping power of this Salvation. Peter declares the surety of it when he says, Unto an inheritance incorruptible, undefiled and fadeth not away. I Peter 1:4. John declares the surety of it in these words, We know that if he shall be manifested, we shall be like him; for we shall see him as he is. I Jno. 3:3. Paul says in another place, "I know him whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." In the surety of this salvation the apostles went to prison, to banishment and to death. Many others have gone to the guillotine block and to the funeral pyre; while others, today, are pressing on as "seeing him who is invisible."

Now, in the words of the inspired writer, I ask: "How shall we escape if we neglect so great a salvation?" If man needs a Saviour; if a Saviour has been given; if there is but one way; if that way is for all; if it is a sure way, how shall any man justify himself before the Judgment seat of Christ for not accepting this proffered salvation? May the Holy Spirit use the redeemed, during these trying times, to convince the lost of the folly of such rejection and to lead them to call upon the name of the Lord for salvation.

### THE CASE AGAINST BEER

N. S. Jackson, Supt. Anti-Saloon League

Police records, city of Jackson, show a total number of arrests for drunkenness, March 1st to July 31st, 638. This is an increase of 285 or 80 per cent over corresponding five months period of 1933. We were assured that if the people were given beer it would satisfy, drinkers would not want stronger drinks, and drunkenness would be decreased. The figures above reveal that beer is either intoxicating in fact, or that it does not satisfy. According to statements by the Jackson Police the greater number of cases of drunkenness result from drinking beer first, and whiskey later. It would seem therefore, that beer arouses the thirst for alcohol, and whiskey is taken to satisfy this craving. It is true also that four per cent beer is intoxicating in fact.

The City of Jackson is receiving in revenue from the sale of annual beer license, \$1,512.50 from 121 retailers and \$450.00 from 12 wholesalers, a total of \$1,962.50. For the period from March 1st to July 31st the accrued income from beer license is \$817.50. In addition, on a basis of 90 per cent court conviction, and an average fine of \$10.00 the city received \$5,550.00 in fines paid, a total revenue of \$6,367.50 for the period. According to police statement at least seventy-five per cent of fines are paid by ones dependent on daily earnings, who have dependents. Women and children suffer, and fines are paid really by grocers, landlords, and others in more legitimate lines of business. A greater cost to dependents and legitimate business is the amount spent for beer.

Summing up the case against beer, it may be said:

1. Beer containing 4 per cent alcohol is essentially a poison. In addition to the alcohol, it contains a small amount of lupulin, related to hashish, of the east. The Arabic term for users of hashish is hashisheen from which the English word "assassin" is derived. "Beer drinkers are apt to become the most un-human and beast-like of drink addicts. There are many records of their abuse of women and children, and of their brutality towards those who interfere with them. Beer tends to make its drinkers filthy, lazy, and shapeless." Bertha Rachel Palmer, in "A Syllabus in Alcohol Education."

2. Beer drinking is the beginning of the drink habit. It is a matter of record that brewers and saloon-keepers in the old days advocated the giving of beer to boys, saying that nickels thus expended would mean dollars in the future. On the night of July 10th in the group standing around the bulletin board in front of the Jackson Daily News office, a young man was heard to say, "Beer is all right—no harm in it." An old man in the group replied, "Young man, don't ever say there's no harm in beer. I was a drunkard for thirty years and I began by drinking beer."

3. Beer is primarily responsible for increased drunkenness. If not actually producing intoxication, it starts the drinker on a drinking spree which ends in the police court.

4. Beer cannot be separated from other forms of intoxicants. A large number of Federal Liquor License Holders in the state are beer-sellers. A number of beer-sellers are former bootleggers, having been convicted in the courts.

5. Road houses, joints, and dives of questionable character invariably sell beer. Places apparently having the largest volume of sale are of the questionable type.

In conclusion, beer drinking being the beginning of the drink habit, it is inevitable that we shall have a new generation of drunkards, as a result of beer legalization. We should have at once an intensive educational campaign regarding beer, and then the people should be given opportunity to decide whether or not beer shall be sold.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.

Corresponding Secretary—Miss Fannie Traylor

Young People's Leader—Miss Edwina Robinson

Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.

Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.

Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## STATE MISSION WEEK OF PRAYER SEPTEMBER 17-21

### OUR PRAYER CALENDAR

#### 24—FRIDAY

For W. M. U. work in Palestine.

Be strong and of good courage.—Josh. 1:9.

#### 25—SATURDAY

For Rev. and Mrs. A. R. Crabtree, educational work, Rio de Janeiro, Brazil.

The government shall be upon His shoulder.—Isa. 9:6.

#### 26—SUNDAY

Pray that we may give the Gospel to all Chinese and Japanese in the South.

I am debtor.—Rom. 1:14.

#### 27—MONDAY

Pray for Miss Leonora Scarlett, evangelistic work, Kong Moon, China.

I am Jehovah thy God who teacheth thee to profit.—Isa. 48:17.

#### 28—TUESDAY

For all Home Board workers in Acadia Academy, Church Point, La.

One is your teacher.—Matt. 23:8.

#### 29—WEDNESDAY

For Rev. and Mrs. Wilson Fielder, evangelistic work, Chengchow, China.

Let them also that love Thy name be joyful in Thee.—Psa. 5:11.

#### 30—THURSDAY

For Rev. G. H. Lacy, educational work, Saltillo, Mexico, and James Lacy, Margaret Fund student.

God Himself shall be with them.—Rev. 21:3.

### SOME PRESENT STATE MISSION NEEDS

We need first a reinstatement of our Evangelistic Department. There are many reasons for this, one of which is the interest manifested in industrial enterprises. Factories are being built in Mississippi with renewed impetus. Our State is coming more and more to be a manufacturing State. Creameries are being established. Cheese factories are coming into our State. Cotton mills are on the increase. Garment factories are coming our way. Glass factories are new industries with us. Pottery plants are coming to our State. Medicine factories are among our new industries. Masonite plants and powder factories and paper factories are among the new industries of our State. The TVA Government project promises to develop a large section of our State, bringing light, heat, power and other necessities to the country homes. This development is already under headway, and already from various quarters in that section requests are coming to the State Board for aid in order that the church life may keep pace with agricultural, economic and industrial life. In other sections of the State, we find that the Federal Government has bought large tracts of land, is clearing the land of stumps, breaking the land ready for cultivation, building houses equipped with light and water, and selling the homes to those desiring to purchase on long terms. Already calls are coming from these sections. These people want churches and preachers, and are asking aid of the State Board. From Kansas City large colonies of people are coming to Mississippi and building homes with the expectation of living in our midst. These settlements offer evangelistic opportunities. We should be ready to meet these people as they

come. There is no friend for a stranger equal to the Gospel of Christ.

In addition to these, the C. C. C. Camps throughout the State offer an opportunity for our Board to do valuable work with the young men. Small appropriations have been made to some of these centers, but we have been unable, because of a lack of funds, to employ a sufficient number of capable preachers. Added to these fields, we would mention the great Delta section, the Nile Valley of America. Syndicates now own many of the fertile plantations. Some of these plantations are being divided up and sold out to small farmers. The missionary opportunity, because of this change, is shifting from the railroads and the towns to the country. Some of the best specimens of young manhood and young womanhood are to be found on these Delta country farms. As many as fifteen families are to be found in some communities which are without churches. One whole county in the Delta has no Baptist Church in it. We can find the preachers who will do the work if the people will contribute the funds with which to support them. Some of our missionary pastors now are giving their entire time to preaching for about half of the amount which they have been receiving as school teachers, and for half of the amount which they can continue to receive.

In the second place, if the proper man can be found, the Board should employ him to give all of his time to the Cooperative Program. His duty should be to enlist in the Cooperative work, if possible, every church in the State. The task is large enough for one man. There are some who are fitted for this work. The Board will be willing to employ such a man if the churches will contribute the necessary funds.

In the third place, until the Cooperative receipts are sufficient to take care of the outstanding educational obligations, or in other words sufficient to pay bonds and interest as they come due, a capable man should be employed and charged with the duty of obtaining large contributions in addition to regular pledges. These contributions which he receives should be used in paying off bonds and interest. This work is of sufficient importance to demand all of the time of the best man obtainable. The right man in the right place will always earn what he costs. These debts cannot be ignored, and they are not being paid under our present plan. Neither can one man do three men's work.

As our State develops educationally, agriculturally and industrially, so increase our opportunities religiously. According to the teachings of Christ, His people should lead. To lead they must be capable of leadership. We must as churches save the State, or be lost with the State.

Nothing is more noticeable in religious work than the women's interest in new enterprises. They are similar to the men in that they prefer to work at problems yet to be solved more than they like to take care of obligations incurred in work already performed. The spirit of conquest is in their souls. For this reason, we are confident that the women of the churches are ready to rally in order that we may meet in the proper way these challenging opportuni-

ties which confront us on every side. With these facts before us, we feel encouraged to ask the societies of the State to do their utmost this Fall for our State Mission work. A contribution from the societies in keeping with those made for Home and Foreign Missions will encourage the State Board to launch out into the deep when making plans for 1935. In the long age we read where one said to the servant of Jehovah: "Know ye not that Ramoth in Gilead is ours and we be still and take it not?" A similar question might be asked concerning the destitute places (the majority of which have not been mentioned) in Mississippi: "Know ye not that the unconquered territory in Mississippi is ours and we be still and take it not?" We suffer no uneasiness concerning the response of our women when they have the facts. From the day when the Saviour said, "Go tell my brethren," unto this good hour our most faithful women, the faithful minority, have been carrying the message.

The State Mission Week of Prayer literature has been mailed to the W. M. S. If you need more offering envelopes, please let us know.

WATCH next week's issue of the Record for helpful State Mission information.

IF I WERE A PASTOR NOW  
Outline of a brief talk by Prof. A. T. Robertson  
at the monthly Seminary Missionary  
Meeting at S. B. T. C.

1. I should preach often on Missions that my church might have information and inspiration as exemplified by the Woman's Missionary Union.

2. I should give regularly and liberally to Missions myself to set a proper example to my church.

3. I should try to get every single member of the church to give something to Missions, that each one may learn the habit of giving.

4. I should urge sacrificial giving sometimes, in times of emergency, after the pattern of the Macedonian Christians.

5. I should welcome to my pulpit representatives of the various boards, schools, and denominational papers and, if none came, I should present the causes myself and not be a coward before deacon Skinflint after Paul's command in 2 Corinthians 8:23-24.

6. I should preach reliance on the Promise of God for His blessing and not spread pessimism among the people as an excuse for their stinginess.—Western Recorder.

PASTORAL CHANGES: W. P. Crouch goes from Hallis, Okla., to Morganton, N. C.; J. E. Whitt goes from Winfield to Vernon, Texas; J. E. Chanale resigns at Amite, La.; T. W. Croxton has been called to Monticello, Ark.; L. S. Chambers resigns as pastor of Riverside church, Chattanooga; A. C. Johnson goes from Dahlonga to Douglas, Ga.; G. F. Barton goes from Buhl, Idaho, to Great Falls, Mont.

Notices have been mailed to all whose subscriptions expire August 1934, calling attention to date of expiration. Watch date on your paper from week to week and send in your renewal promptly.

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## The Baptist Record

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form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
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word, which must accompany the notice.

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Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

### Mars Hill, Leake County

The meeting began with this  
good church the second Sunday in  
August. It is located a few miles  
north of Edinburg. The meeting  
closed on the following Friday  
night with baptizing Saturday  
morning. Rev. Benj. F. Odom, of  
Center, is the beloved pastor. Hav-  
ing a meeting going on at Midway  
he could not be present at every  
service. The congregations were  
from good to fair both day and  
night, order was excellent and all  
present seemed to enjoy the serv-  
ices. The writer, who did most of  
the preaching during the meeting,  
greatly enjoyed the services and the  
fellowship.

My home while there was with  
Bro. and Mrs. J. M. Tullos, but had  
the pleasure of being in many of  
the good homes of the community.  
Some of the leading members were  
Wards, Tullos, Blocker, Tucker,  
Mooney, Byars, Miller, Dunagin,  
Wood, Allen, Coghlan. A number of  
preachers live in the community:  
Elders C. Jeff Wood, Robert Allen,  
I. J. Blocker, Aden Ward and Hom-  
er Ward. All of these were present  
at one service. The two Ward  
preachers were ordained by this  
church, and they are promising  
young preachers.

It was very pleasant to work  
with Pastor Odom and his good  
folk. They were social and helpful.  
The writer left Saturday feeling  
like it was good to have been with  
these people and served with them.  
Seven additions were made to the  
church during the meeting, three of  
whom were baptized. Mars Hill was  
at one time the home of Rev. Stan-  
sell Rushing and Rev. Thos. T.  
Tucker, two of our best preachers  
of another generation. Both have at  
one time been pastor of the church.  
Their work still lives in the people  
whom they served and who still love  
them. May the blessings of the Lord  
rest and abide with pastor and peo-  
ple.

DIED—Last Friday, August 17th,  
Bro. Charley W. Clark, age 60, died  
at his home in Neshoba County near  
Coldwater church of which he was  
a faithful member. He had been  
in poor health for some months but  
was not thought to be seriously ill  
until a few days before death. He  
leaves his wife, Mrs. Sallie Lamp-  
kin Clark, and one son, Lampkin  
Clark, and two little grandchildren.  
He was a son of Rev. Samuel E.  
Clark, one of the pioneer Baptist  
preachers of that county who died  
in 1915. He was buried at Black  
Jack Church, the writer, his pastor,  
conducting the service. He was a  
good man much loved by his neigh-  
bors.

Hope Baptist Church, Neshoba  
County, was blown off its blocks  
the second Sunday night. This hap-  
pened to it last year also. We sym-  
pathize with these brethren and sis-  
ters.

Rev. A. P. Wells, of DeSoto, clos-  
ed a good meeting with Pastor J.  
H. Page at New Hope, Yalobusha  
County, last Saturday. Twelve were  
baptized.

Rev. I. J. Blocker, of Leake Coun-  
ty, is in poor health. He is serving  
only one church this year, Mount  
Pleasant. He and Rev. C. J. Wood  
are conducting a meeting there this  
week.

Rev. L. T. Grantham held his  
meeting with Oak Grove Church,  
Neshoba County, last week. Results  
are not reported.

Deacon Hays Blocker led the  
singing in the Mars Hill meeting  
last week. He is a splendid song  
leader. He was ably assisted by  
Younger Ward and Carnet Blocker.  
This is a singing community. They  
have all sorts of quartets and bands.

Rev. L. D. Wood, young son of  
Rev. C. J. Wood, has finished col-  
lege and the B. B. I. and is now  
chaplain in the C. C. C. Camps. He  
is a promising young preacher, and  
we expect him to make good in his  
chosen profession.

Rev. Homer H. Ward held his  
meeting with Center Baptist Church  
in Attala County last week. He is  
the son-in-law of Rev. and Mrs. B.  
F. Odom of Center.

Had the pleasure of visiting Rev.  
J. A. Tullos, age 76, who lives near  
Zama in Attala County last week.  
He is rather feeble and does not  
serve any churches regularly as  
pastor. He has been a busy pastor  
in that part of the state for many  
years. He and his wife live all alone.

In lonely graves by the side of  
the road in the northwestern corner  
of Neshoba County lie a man and  
his wife side by side. Their names  
are E. J. and M. E. Sullivan. On  
his tomb by his request was carved:  
"I am not hot, I am not cold,  
but just as I expected with no hope  
beyond the grave of being resur-  
rected." How sad to have no hope  
beyond the grave.

B.Y.P.U. ATTENDANCE AUG. 19  
Jackson, Grif. Mem. Church .....141  
Jackson, Davis Mem. Church .....165  
Jackson, Parkway Church ..... 89  
Columbus, First Church ..... 93  
Crystal Springs Baptist Church.....103  
Batesville Baptist Church ..... 36  
Skene Baptist Church ..... 92

## SUNDAY SCHOOL ATTENDANCE

AUGUST 19, 1934

Jackson, First Church .....692  
Jackson, Calvary Church .....768  
Jackson, Grif. Mem. Church .....554  
Jackson, Davis Mem. Church .....379  
Jackson, Parkway Church .....180  
Jackson, Northside Church ..... 65  
Meridian, First Church .....576  
Columbus, First Church .....512  
Laurel, West Laurel Church .....351  
Laurel, Second Ave. Church .....249  
Laurel, Wausau Church ..... 48  
Crystal Springs Baptist Church.....385  
Batesville Baptist Church .....115

—BR—

I have just returned home after  
service afield for the past ten  
days. I enjoyed the wanderings and  
the work.

I preached last week in a six-day  
meeting at Pheba with Pastor R.  
O. Bankston. We had a good meet-  
ing and the pastor baptized seven  
young people at the close. Many of  
the people were earnest in the ex-  
pression of the wish that I be with  
them in their meeting again next  
year. It would be a pleasure to do  
so, for they were kind.

Bro. Bankston is an effective  
and faithful pastor. He and his  
fine wife make a good team. They  
had the patience and took the time  
to make thorough preparation for  
their work. He graduated from  
Mississippi College and at the S.  
B. T. Seminary. She was not idle  
but kept up her studies throughout  
his courses at college and semina-  
ry.

In the absence of Dr. Riser, the  
pastor, I came from Pheba to  
Durant and supplied for him Sun-  
day morning and night, which I  
very much enjoyed. The people of  
Durant think they have a great  
preacher, but they could not get up  
an argument with me on that sub-  
ject.

Recently, I supplied three Sun-  
days for the consecrated and  
princely T. W. Green at Magnolia.  
Bro. Green has recovered from his  
recent serious car accident and is  
fully in the harness again. His  
folks tell me that they love him  
and would regret seriously to give  
him up. Both his fine wife and he  
were once beloved students of  
mine.

—W. T. Lowrey.

—BR—

## S. S. DEPARTMENT MORE ABOUT THE NEW TRAIN- ING COURSE FOR SUNDAY SCHOOL WORKERS

—O—

In order to get credit on any of  
the new books, the following rules  
and regulations must be observed:

If the book is taken in class  
there must be ten class sessions  
with a minimum of 45 minutes  
teaching in each period.

The pupil must attend at least 7  
class periods.

There must be a grade made of  
70 or more.

The pupil must certify that they  
have carefully read the text book.

No pupil will be granted an  
award who is not 16 years of age  
or over.

The teacher of the class must  
secure a report blank and fill in  
carefully in making his report.

When a book has been completed  
a certificate will be given for the



Quick, Safe Relief  
For Eyes Irritated  
By Exposure To  
Sun, Wind and Dust  
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

book and when four books have  
been completed the diploma will be  
awarded.

—BR—

## ANTIOCH BAPTIST CHURCH

—O—

The week beginning August 6,  
Antioch Baptist Church of Alcorn  
County held a five day mission  
school, conducted by Miss Lan-  
drum, our field worker, and assist-  
ed by Misses Alma Killough and  
Pauline McCardell of Jackson who  
gave a week of their vacation.

The W. M. U.'s were taught  
"Stewardship of Women" by Miss  
Landrum; the R. A.'s were taught  
"Outriders for the King" by Miss  
McCardell; the G. A.'s were taught  
"The King's Own" by Miss Killough  
and the Sunbeams were taught  
"Nine Home Mission Stories" by  
Miss Gladys Lancaster.

On Wednesday night Frank  
Ruggs of Thrasher lectured, his  
subject being, "The Surrendered  
Life" and after that we had a  
church social, games were conduct-  
ed by Misses Killough and McCar-  
dell. Punch was served as the con-  
cluding feature.

Despite the hot weather we had  
good attendance, our enrollment  
being over ninety and a fine inter-  
est was shown throughout the  
school.

Our meetings were started at  
three P. M. in order that the school  
bus could bring the children back  
for the classes.

## Quick Relief for Chills and Fever and Other Effects of Malaria!

Don't put up with the suffering of  
Malaria—the teeth-chattering chills and  
the burning fever. Get rid of Malaria by  
getting the infection out of your system.  
That's what Grove's Tasteless Chill Tonic  
does—destroys and drives out the infec-  
tion. At the same time, it builds up your  
system against further attack.

Grove's Tasteless Chill Tonic contains  
tasteless quinine which kills the infection  
in the blood. It also contains iron which  
builds up the blood and helps it overcome  
the effects of Malaria as well as fortify  
against re-infection. These are the effects  
you want for COMPLETE relief. Grove's  
Tasteless Chill Tonic is pleasant to take  
and absolutely safe, even for children.  
No bitter taste of quinine. Get a bottle  
today and be forearmed against Malaria.  
For sale at all stores. Now two sizes—  
50c and \$1. The \$1 size contains 2½  
times as much as the 50c size and gives  
you 25% more for your money.



## Sunday School Lesson

W. A. Sullivan

August 26, 1934  
God's Redeeming Love  
Hosea 11:1-9; 14:1-8

The prophecy of Hosea was originally directed primarily to the people of the kingdom of Israel during the brilliant, though corrupt reign of Jeroboam II. The nation was flourishing with abundant temporal prosperity. At the same time idolatry, luxury, and vice increased. Like Amos, Hosea recognized the hand of God's justice with reference to sin and sinful men. "While his law is as stern and his morality as high as that of Amos, his story is told with the power and tenderness of Jeremiah. Amos sat in the world's watchtower and saw the nations and classes of humanity pass; Hosea, from the inner shrine of the home, portrayed sin in its shame and final result in the full view of a goal of hope." The purpose of God's strange command (chapter 1) that the prophet marry the unchaste woman, and after she had left her husband to return to her base lovers (chapter 2), that the prophet take her back again (chapter 3), was that the sinful woman be lifted to the prophet's moral plane. That experience in the life of Hosea—or parable, if such it be—illustrates God's Redeeming Love for His sinful people of all times everywhere. It is of that love that Hosea speaks in the passage which we have before us.

1. **Sovereign Love** (Hosea 11:1). "When Israel was a child, I loved him." Israel (Jacob) was an object of Jehovah's sovereign love when God chose him instead of his twin brother Esau, even before they were born (Genesis 12:1ff and Romans 9:11-13). Jacob was not preferred because of his inherent goodness, or because of Esau's inherent badness. "For the children being not yet born, it was said unto her, The elder shall serve the younger." (Gen. 25:23). Even in the choice of Abram, God's love was sovereign. That is to say, insofar as inherent goodness, or merit, is concerned, Abram is not said to have been any better than his brother Nahor. In His choice of Abram and Jacob Jehovah exercised His sovereign love, but in doing so He did no wrong to Nahor and Esau. The same principle was operative in God's choice of David instead of the other sons of Jesse to be king of Israel, and in His choice of Saul of Tarsus to convert him to Christianity and to make him the great missionary to the Gentiles. Election and predestination are processes of God's sovereign love.

2. **Patient Love** (11:2-4). How patient the love of God toward the back-slidings of His chosen people! Note some examples of the infinite patience of God as He dealt tenderly with them "taking them by

their arms" (11:3) as a father would teach his child to go: (1) with Abram in Egypt and at Gerar where he lied like a coward, saying that Sara was not his wife; (2) with Jacob when he conspired with his mother to deceive his blind old father and to cheat his brother in the matter of the birthright; (3) with the descendants of Jacob during the 400 years of bondage in Egypt; (4) during the forty years wanderings and murmurings in the wilderness; (5) during the 400 dark years of the period of the Judges; (6) during the wicked reigns of Solomon, Jeroboam, Ahab, and many others when they sacrificed to Baal and burned incense before graven images. During all those centuries of back-slidings God dealt patiently with them, often delivering them from the yoke of cruel bondage, and sustaining them in periods of direst destitution. Thus deals, even now, the patient redeeming love of God with His people who anywhere may wander away from Him. "He shall not fail nor be discouraged, till he have set judgment in the earth."

3. **Chastising Love** (11:5-6). Notwithstanding the grievous, and all but continuous, backslidings of Israel, Jehovah said "He shall not return to the land of Egypt." That is to say, God would not allow them to return back into the bondage of Egypt whence He delivered them. Yet He would chastise them with "the rod of Assyria." Said He, "But the Assyrian shall be his king, because he refused to return; and the sword shall devour them because of their own counsels." So while God's redeeming love is infinitely patient "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." So with us. We shall never return to the bondage of sin and death whence we have been redeemed (Titus 2:14); but when God's redeemed fall into sin, then "the time is come when judgment must begin at the house of God" (1 Peter 4:17). And "when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:32).

4. **Persistent Love** (11:7-8). In these verses there sounds a note of disappointment and sorrow. It is of the same quality as that which we hear in the cry of the Lord Jesus as he wept over that city and sobbed out His grief in those broken words "O Jerusalem, Jerusalem! How often would I have gathered your children together as a hen gathereth her chickens under her wings, but ye would not!" God said through Hosea "My people are bent on backsliding from me: though they called them to the most High, none at all would exalt him. How shall I give thee up, Ephraim? Mine heart is turned within me, my repentings are kindled together." In this connection, note again a description of the depths into which Ephraim had fallen: "Ephraim is joined to his idols" (Hosea 4:17); "Ephraim is oppressed and broken in judgment" (5:11); "Ephraim hath mixed himself among the people; Ephraim is as a cake not turned" (7:8);

"Ephraim is also like a silly dove without a heart" (7:11); "Ephraim is smitten, their root is dried up, they shall bear no fruit" (7:16); "Ephraim compasseth me about with lies" (11:12); "Ephraim feedeth on the wind, and followeth after the east wind: he daily increaseth lies and desolation" (12:1). And yet notwithstanding all this we have the prophet's plaintive cry, "How shall I give thee up, Ephraim?" Every sin in the lives of God's people is a cause of grief in the heart of our heavenly Father who draws us with cords of persistent redeeming love.

5. **Victorious love** (14:1-8). God's redeeming love shall not fail. Therefore (Hosea 3:4-5) "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." So meanwhile the call to repentance (14:1-3) "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity, etc." In anticipation of the return of His backslidden people God's gracious promise stands written (Hosea 14:4-8). It is a promise of (1) healing, (2) forgiveness, (3) reconciliation, (4) refreshment, (5) beauty, (6) stability, (7) health, (8) fruitfulness, (9) faithfulness. At last "Ephraim shall say, What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree. From me is thy fruit found" (11:8). God's redeeming love will prevail. He "so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

### MARKS

Since 1928 the First Baptist Church of Marks has been led in mission work near here every summer with the pastor doing the preaching. To date we have had three such meetings, the first resulted in 12 additions by baptism. The second resulted in 8 additions for baptism and three by letter. Last week we had our meeting at Locke Station, some ten miles out. Mr. Howard Treadway of Hollandale led our singing in a great way and Abner Morning of Walnut was our pianist. There were more than thirty professions of faith.

Last Sunday was a fine day in our church here in marks. There were 182 in Sunday school, twenty-nine baptized and a wonderful fellowship service.

The Lord is gracious to us.

L. S. Cole, Pastor,  
First Church, Marks.

### MRS. R. COLLUM

Whereas, it has pleased our Heavenly Father to call to eternal rest our sister, Mrs. R. Collum, who spent her entire life in Hollandale and was one of the oldest and most beloved members of the Woman's Missionary Society of the Baptist Church.

Whereas, the members of the Woman's Missionary Society of the Hollandale Baptist Church mourn her passing and seek to emulate her fine Christian character, her zeal for service, her trustful faith, and her devotion to her church and her friends.

Whereas, her many acts of kindness and love, the influence of her splendid vigorous life, and her cheerful optimistic Christian spirit will live after her.

Therefore, be it resolved by the members of the W. M. S. of the Hollandale Baptist Church, that their heartfelt sympathy be extended to the bereaved ones, and that a copy of this resolution be spread upon the minutes of the society, a copy be sent to the Baptist Record and a copy sent to her sister and to each of her daughters.

Mrs. C. Hollingsworth

Mrs. J. F. Scull

Mrs. Don Wilkinson

### YOUNG PEOPLE'S REVIVAL

Mr. John A. Moore and his co-workers, Messrs. J. T. Simpson, Jennings Vanlandingham, Misses Clara Brashears, Rowena Gunter and Francis Moore, have just completed a week's meeting with the Baptist Church at Greenville. Mr. Moore spoke every evening and Mr. Vanlandingham had the music in charge. The other members of the group filled their places from time to time in the whole program. We appreciate very much the work of these young people and were especially benefited by their contact with the young people of the Greenville church.

Brother Moore is a most promising young minister and was an inspiration to the members of our church. The last evening of the meeting was quite a climax in that some 40 people reconsecrated their lives to Christ. There is hope for our generation when its youth turns to Christ in Christian service.

## Policeman Loses 62 Pounds of FAT

Mr. J. W. Frost writes: "I've used 7 bottles of Kruschen and reduced from 272 to 210 lbs. with no ill effects whatever. In fact I feel much better than I have for some years. As a police officer I recommend Kruschen to brother officers to keep in regulation weight and health."

Kruschen is the safe, healthy, sensible way to lose unhealthy surplus fat—simply take a half teaspoonful every morning in a glass of warm water—you'll feel so good—so energetic. You'll gain in strength and ambition—you feel years younger and look it. By reducing excess fat you'll be apt to live years longer.

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**SORES BOILS CUTS BURNS**  
Are Relieved Promptly By  
**GRAY'S OINTMENT**  
Used Since 1820 25c at Drug Stores



# TO THE ANGEL OF THE CHURCH AT—!

Sermon preached by A. D. Muse,  
Pastor First Baptist Church  
Pauls Valley, Okla.

—o—

In the seven messages to the churches in Asia each message is directed to "The Angel" or messenger of the church. I take it that the angel was the pastor or preacher to whom they were addressed. Angel is analyzed from angelos or messenger. In the introductory vision in the first chapter the seven stars are said by our Lord to be the Seven Angels. He is there presented as holding them in his hands. Jesus always holds in his hands the true messengers or ministers.

Much of Paul's two letters to the Corinthians and to the Galatians is given to a defense of his apostleship. This defense is not a personal matter with Paul. In other portions Paul shows himself to be utterly oblivious to all personal matters. But the criticisms against and attacks upon his apostleship had been made in order to interfere with his program of ministry and to destroy the weight of his preaching and discount the value of his doctrines. These he conceived to be of the Lord, and to interfere with them was to hinder the Lord; and to disrupt his program of life was to interfere with the Lord's program of work.

God's work, work and will for His Kingdom as executed by the churches is divinely pivoted around the preacher in the church. While Christ holds in his hand the true preacher he also holds the preacher responsible for the doctrinal soundness, moral uprightness and the world-out-look-program of the church and its relation to the whole Kingdom of God. The Kingdom of God is wherever the will of God is fully realized, in the life of the individual, in the program and progress of the local church, in the civic, social and economic life of the community and to the furthestmost parts of the world. For whatever in these is contrary to the will of God the preachers are held responsible.

What constitutes a true preacher is a vital and weighty question. A man of definite Christian experience; a man with a divine call; a man of untarnished and unimpeachable character; a man most thoroughly poised in deportment; a man full of the Holy Spirit; a man thoroughly taught in the Scriptures; a man of broad and liberal education;—surely the thought of these weigh one down to a point of discouragement. And no man can match these by himself. To meet these alone, nothing short of divine aid abundantly bestowed can make him equal. And yet there are others.

He must be a man of broad and discriminating vision of world conditions and needs of the times in which he lives and labors. In the effort of our Baptist people to sail clear of that course so prevalent in many parts today which displaces the vicarious death of Christ and the blood atonement of the soul entirely with the social implica-

tions of the Gospel, it is quite evident that we have lost sight, in too many instances, of the social applications of the teachings of Jesus and the doctrines of our faith, and the responsibility of the ministry and the churches to wisely direct social improvements, promote better relations of capital and labor; obtain purer, better, cleaner and less harmful forms of amusement and entertainment; curb, suppress and eliminate corruption in public office and promote international good-will. In this last matter Baptists have their one superb opportunity in two thousand years in going to Germany this year.

There is a vast difference in leadership in the application of the principles of the Gospel in social, economic and civic relations and correction of social evils and the raving, ranting, radical reformer for sensationalism. The latter creates strife, continues bad feelings and relations, while the former leads long and patiently toward a social ideal, and brings about adjustments on Christian principles.

The true preacher should have sufficient power of perspective to see the responsibility of the churches for the whole social, educational and cultural life of his members themselves. The program of the churches should be broad and extensive enough to make ample provisions for the whole man. When Christian young people from my church are found in places of a questionable character — places whose practices, environments and atmosphere are inimical to the highest Christian ideals and standards it is an indictment of my church program and a challenge to my pastoral leadership. Innumerable instances of experiments have proved that the social program of the church can be made sufficient to amply care for the social demands of every age group within the membership of the church and do it to a degree of perfect satisfaction to the people whom we are seeking to serve and stay with in the limits of the keenest Christian proprieties and spiritual requirements. The program of the church should be adequately extensive, inclusive and intensive to take care of the whole man.

The music and public exercise, and worship of the church in all the departments should be broad and comprehensive and leave little lacking in the cultural and esthetic side of life to be supplied elsewhere. It can be made entirely adequate. The music director of the church, in cooperation with the pastor, should see to it that that is done. And it will be a great day when the church returns to a full and proper use of the drama again. She used it once. It was a sad day for both when they divorced. The drama degenerated and the church lost a great aid. The forms of many of the Psalms and a knowledge of their rendering show clearly that Israel gave much attention to this. What can be more instructive, inspiring, esthetically satisfying, and cultural as well as spiritually uplifting than a dramatic presentation of the 24th Psalm. With historic realism it will

tell the story of the coronation of Israel's ancient kings and with prophetic precision and power it will tell of that future day the CORONATION OF ISRAEL'S KING! In this day of toil, trial, tragedy and tears what would be more radiantly hopeful and con- queringly encouraging and breathe more overcoming optimism (not chamber of commerce hot air hooley)—than a proper dramatic presentation of the ninety-first Psalm. What a drama are the books of Ruth, Job, Jonah, yes, and Esther! The talent it would call forth and use would more than justify the satisfaction of many dear people for such. And the sermon it would preach far more effectively than it can be told. The people it would bring to church who never go to church! The prominence it would give the church in the community! The people the church has lost by our moral strictures without any effort to supply the need from the proper source with the proper material!

I go yonder to the high school auditorium every Thursday and I see these young people of this town putting on an hour's program of song, play, jokes, jests and pranks equal to any vaudeville twenty years ago. Those same young people are members of my church. The church runs the same old prosaic lines of hum-drum and tweedle-dee and tweedle-dum and then you wonder (I don't) why we don't get the young people. That choral club at that high school puts on better music every week than the best choirs of this city put on for Christmas and Easter. And still you wonder why we don't get young people! They come to church where no musical preparation is made, no artistic touch is given, not even musical ability is displayed, and where they sing the old doctrinal hymns of the church in a droll half hearted way or some new Gospel song is sung with a jigg-saw chop that equals the jazz of the beer gardens or the radio crooning and go through some senseless ditty and call it a chorus; neither the hymns, the songs nor the ditties appeal to real musicians but rather seriously offend them. And then we wonder why we don't get the young people! That which does not contribute to the cultural life cannot be worshipful! That which butchers every law of reason, religion and good taste together is not worshipful. The worship of God in song should be the highest expression of the finest sense of the soul. And young people cannot have respect for a church that is calling to them but from mere provincialism and stinginess combined refused to promote a program to challenge and attract them. And worst of all young people revolt against the approaches of a church which is constantly revolting against a pastoral leadership that is seeking to build adequately for them.

Psalms have their place. The hymns have their place. The Gospel song has its place. Each has a dignity when done properly, and each has a cultural value, and each supplies a demand in the human souls, and each fills a place in worship all its own. And each is worthy of the best preparation and meticulous care in presentation and rendering. And drama has its place. And in the center of all this there should jut out like a moonlight, towering like a mount Blanc with all the poise and sense of personal security and self-assurance, reinforced by the divine spirit, the preacher, like a monarch reigning from his throne. Make himself broad in sympathies, deep in feelings, intense in spiritual emotions and mighty in mind. The Gospel in all its principles and doctrines and implications his edict, and his tongue, his scepter with his pulpit his throne, he should reign supreme. Make the pulpit second to nothing in time, in preferred place, in dignity and in the regards, respect and esteem of his people. A preacher's pulpit is his throne and he who reigns there has little trouble elsewhere.

Then last of all the true preacher must be one who leads his people into a sacrificial part in all the cooperative work of his denomination. No preacher shows greatness but rather littleness and peevishness by bolting his denominational leadership. The denomination is simply the combined, cooperative effort of all the churches, pooling their little powers and possessions to carry on in a worthy way and on a winning scale the worldwide tasks for which the churches were set in the world. My responsibility to my church has not ceased when I have simply led my church to an adequate program for its local field. But this church is under the imperial command of Christ her head to render a service to the whole world. And this church has chosen to render that service in cooperative effort with twenty-eight thousand other churches of like faith and order. And this church has not cleared its responsibility and this pastor has not discharged that responsibility imposed upon him in this text until this church has carried on in that world task to a degree of intense sacrifice, not for a few years but till time is no longer to be!

—BR—

Green—a fortune teller told me that I had a lot of money coming to me.

Brown—Huh! I'd much sooner have a paying teller tell me that.

## Do You Have Headaches?

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I suppose that when you read this, Dr. Lipsey and I will be safely at our journey's end, and with our children, John and Julia, in the suburbs of Colorado Springs. Besides being children of our family, they are also honor members of the Children's page of the Baptist Record, and John is the leader of Jeannie Lipsey Club No. 7, and I suppose Julia is the member. So we shall have plenty to talk about, shan't we? If you should wish to write to me in Colorado Springs, use the address I gave you last week. But if you want to write to me care Baptist Record, Jackson, Miss., that is all right, and it will get to me in two or three days. Be sure to write. You know letters are always very welcome when one is away from home.

You will see that "Mrs. Friend" of Clarksdale is just as prompt with her dues this month as she was last month, and the month before that, and so on. Nothing behind-hand, or out of date about Mrs. Friend, is there? We thank her for her "constant remembrance," as Bro. Paul might say, of the needs of the orphans and of Mr. Cormier.

Besides this, I have two "travel letters" this week: Julia Frances of Magee got back a week or two ago from a delightful trip with her parents to Ridgecrest, North Carolina, and is telling us about it. Bettie Toy of Brookhaven, took a trip with her parents and another family of three to the west and saw many new and strange sights. I am sure you will be interested in both these letters. Wouldn't it be nice if next summer you could take one of these journeys yourself? It does not cost nearly as much in a car as on the train, as perhaps you know.

Now I must say goodbye to you all, and go on with my packing. Much love from,

Mrs. Lipsey.

—o—  
Bible Story No. 8: Aug. 23rd

The Call of Abram: Gen. 12:1-9

Many years after the flood, and after God had scattered all the people, Noah's descendants, over the world, a descendent of Shem, Noah's son, lived in a great and wicked city, Ur of the Chaldees. This was Terah, the father of Abram. Terah took his son Abram, and Sarai, Abram's wife, and his grandson, Lot, the son of another son, Haran, who had died, and set out to the land of Canaan. But for some reason, they stopped at a town or place, that they named Haran, giving it the name of the son who was gone. They lived there for awhile, and Terah, the father, died there. Then God, who wanted to make a nation for His own ownership, spoke to Abram, and told him about it. He told him that he must go away from his own country and his kinpeople and his father's house, to a land He would lead him to: that He would make of Abram a great nation, and give Abram a great name, and that in him all the nations of the earth should be blessed. I suppose that this last promise refers to the coming to the earth of the Saviour, many years after, into this very nation that God was founding. Abram was ready to obey, so he took Sarai his wife and Lot his nephew, and everything that they owned, and their servants, and set out for Canaan, and did not stop until they got there. The first place he came to was Shechem, and they found that the Canaanites, idolaters, lived in the land. But God appeared to Abram, and told him that He would give this land to his children. The first thing that Abram did was to

build an altar, a place of prayer and sacrifice to the One who had brought them there. When he moved to another temporary home on a mountain side, he again built a place where he could worship God. Abram was called the "Friend of God."

The sun was gone, and the darkness that in that land immediately follows sunset, had come, Abram was given the "sign" that he had asked for: a smoking pot of fire and a blazing torch, passed between the pieces of the sacrifice, and set them on fire.

It was fourteen years, according to Bible records, before God spoke to Abraham again on this matter. He told him then that the covenant still held, and that He would make of him, a father of many nations. Repeating His promises, He closes with the promise that He will be their God. Abraham's faith did not fail him, and in a short time, the promised son, Isaac, was born.

### Questions For You to Answer

1. What was Abram's "country," that he left when God called him? Gen. 12:8.

2. Did God tell him the name of the land to which He would send him?

3. What promises did God make to him? Gen. 12:2, 3.

4. How did Abram show his faith in God? 12:4.

5. How many people went with him? 12:5.

6. How many times in this short lesson did Abram build an altar, or which to worship God?

### Mrs. Mayo's Puzzles

No. 1

1. Who was chosen in Judas' place?

2. From what place was Joseph who buried Christ's body?

3. What two women's names in Christ's genealogy starts with R?

4. Who is the salt of the earth?

No. 2

1. To what country was Paul called to give help?

2. Where were the disciples first called Christians?

3. What book was last of John's writing?

4. What woman did Peter raise from the dead?

5. Who put the gorgeous robe on Christ before His crucifixion?

6. What apostle was Simon Peter's brother?

August 10, 1934

My dear Ma:

I have been to Ridgecrest, N. C., and had a nice time. Monday, we went up to Mt. Kitazuma, and climbed to the top. That evening, we went swimming in a lake. The next day, we went up Mt. Mitchell, the highest mountain east of the Rockies. We drove in the car 18 miles, and then had to walk one mile. It was lots of fun. The mountains are grand looking. We went swimming most every day, and I learned to swim. On the way to Ridgecrest, we went to Lookout Mountain, at Chatanooga. We could see the Tennessee River there. Further on, we saw the French Broad River, which is beautiful. On the way home, we went by Stone Mountain, and saw where they had carved on the mountain side the figures of some of the great men of the War of the Sixties.

Our journey covered 1,800 miles. We were away from home 13 days.

With love,

Julia F. Steele.

Brookhaven, Miss.,  
August 10, 1934.

Dear Ma:

I promised you that I would

write to you and tell you about our trip out west. But I am afraid that it will not be much news now as I have waited so long to write.

On June 29th we left Brookhaven for a 15 day trip through Western States. By "we" I mean Dr. and Mrs. May and Anne May of Brookhaven, and Mother and Daddy and myself. We were not certain of the route we would travel. We wanted to go to California, but didn't get to on account of infantile paralysis there.

Our first stop was, as you know, at Clinton, for us to eat breakfast with you and "Pa". Texas must be a big state, for it took us two days to get across it. Our first night we stayed in a tourist camp west of Ft. Worth. The next night we stayed at a camp at Carlsbad, N. M. I like to stay in tourist camps, and they have some good ones where we went. The next day we drove out to Carlsbad Cavern. We spent five hours in the cave, and I think that it was the greatest thing I have ever seen. I can't describe it but it is big and beautiful. We with 530 others ate our lunch after walking about 5 miles down into the cave. That night we drove to El Paso, Texas. The next day we spent in going over into Mexico and looking around. While there we went through the Jaurez jail and church. They don't go together so well, but they are right across the street from each other. Both, I believe, are about 400 years old.

For two days we traveled through New Mexico and Arizona, going to the Grand Canyon. There were three interesting experiences during these two days. At Flagstaff, Arizona, we went out to an Indian "Pow-wow," where 3,000 Indians were celebrating the 4th of July. I had my picture made standing by an old Indian woman with a baby strapped on her back. We passed through the Painted Desert where the hills and rocks are every color of the rainbow. And then we drove through the Petrified Forest where trees standing a long time ago are now rock. This stonewood when polished in beautiful.

At Grand Canyon the tourist camps and lodges have college boys and girls working. (They work at all National Parks) and they are so nice to you, it seems like a big camping party of home folks. The guide at Grand Canyon said that the Canyon was made by a Scotchman who dropped a nickle into a gopher hole. He must have worked hard, for the Canyon is eight miles wide and about 7,000 feet deep. Its pretty too. Around Grand Canyon we saw lots of deer running around or grazing in the pastures.

From Grand Canyon we drove to Zion National Park. The road there goes through the mountain for over a mile. The tunnel has six openings where you can stop your car and look down into Zion Canyon. I think that Zion Canyon was the prettiest place we saw next to Carlsbad Cavern. That night we drove to Salt Lake City. The next day we rode out to the Great Salt Lake. The water was so low that you had to walk about a mile from the bath houses to go in swimming, so I didn't get to go in. But we all rode on some of the merry-go-rounds and other things they had there for us to enjoy. At noon we visited the Mormon Tabernacle and heard a beautiful organ recital on their famous pipe organ by a man who could really play an organ.

From Salt Lake City we went to Yellowstone Park. It is impossible to tell about everything there be-

cause it's too big. The things that I liked there were the bears that would stop you in the road and ask for something to eat, a Texas "long horn" with horns about 5 feet long, lots of elk (big deer), "Old Faithful," a geyser that shoots up water and steam regularly every hour, lots of volcanoes and waterfalls. You would have to stay there a month to see everything. I almost forgot to say that I had to sleep under five blankets while we were there.

From the Park we headed toward Colorado and for the first time toward home. I was anxious to see John Crawford whom we left with his Aunt Bernice. We saw a big government lake and dam, called Shoshom Dam. We passed through Denver, Colorado, rather hurriedly and stopped at Colorado Springs. There we stayed with Uncle John and Aunt Julia, and they did everything to make us have a good time. Dr. May and Daddy went up on Pike's Peak while Mother, Aunt Julia and I went shopping and sight-seeing.

After we left Colorado Springs we were all ready to get home. And the hotness and dryness of Kansas only increased that desire. Two days later we were glad to be back in Mississippi, and happy when John Crawford and Aunt Bernice and Grandma and Grandpa met us in Jackson. I had seen lots of things and I was ready to get home and rest.

I know this is long, but even then I saw lots of other things I haven't told you about.

I love you good,

Betty Toy.

—BR—

A pastor with 30 years experience in city work would like to hear from a half-time church that would like full-time service. He is in a position to help them attain their desires as he is not wholly dependent on his salary for a living. Address "Minister," Box 45, Petal, Miss.

—BR—

A magnician was giving a performance and was about to present his most mysterious trick. He bared his arms and said: "Now will some little boy step up on the stage to assist me? Any bright boy will do. Yes, yes, my little man, you will answer very well. But first, I wish to ask you a question: You have never seen me before, have you?"

"No, daddy," piped the boy.

Customer—And you guarantee that this parrot is a good talker?

Dealer—Yes. His last mistress sold him because she couldn't get a word in edgewise.

## HILLMAN

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## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

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Jackson, Miss.

### WE HAD SIXTY-FIVE AT RIDGECREST

The Leadership Conference for B. A. U. and B. Y. P. U. leaders at Ridgcrest, July 29-August 3, proved to be one of the greatest meetings of its kind ever held. Plenty of the very finest inspirational entertainment you could wish for, a full morning's program of practical demonstrations enacting the various phases of the work, smaller conferences for counsel and advice, helpful round table discussions and wholesome recreation each afternoon. More than six hundred were in attendance and we were proud of the sixty-five who attended from Mississippi. We had one big school bus, the only one at the conference, loaded with Sunflower B. Y. P. U. leaders with a few exceptions, under the leadership of Mrs. Ruth Melton of Inverness, with most of the 34 who came on this bus from Inverness. We had the fourth largest delegation and were glad that so many of our young people could get this fine program. Mrs. Melton's fine leadership and management made it possible for the crowd she brought to make the trip for \$6.50 which included everything but meals. It covered round trip transportation, total nearly 1,500 miles, camping expense en route, registration fee of \$1.00 and bed while at Ridgcrest. That was made possible because of the reasonable price Mr. Switzer, the owner and driver of the bus, made because of his interest in young people. Next year we hope we may have several of these buses making the trip. The conference is to be at the same time, next year it will begin July 28th.

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### ASSOCIATIONAL B. T. U. CONFERENCES

Right now your State Secretary is in a series of Associational B. T. U. conferences and, within the next few months hopes to hold at least a one evening meeting in each association. We are asking the following to attend the meeting, all pastors, directors, presidents of Senior and Adult Unions, leaders of Junior and Intermediate Unions, all associational B. T. U. officers, the moderator of the association and the State Board member. We are presenting a program of activity at these meetings with the hope that during the year we may be able to adopt a more or less uniform program throughout the state. These meetings are being arranged by the District B. T. U. Presidents. Please help to make the one in your association profitable. This week we are with Mr. Myrick in District Six and next week we will be with Mr. Farr in District Ten.

### ANOTHER B. T. U. DIRECTOR IN THE MAKING

Congratulations to Mr. and Mrs. Carl Kosanke of Brookhaven on the arrival of a son on August 11th, Carl Raymond is his name. His mother is one of the best B. Y. P. U. leaders to be found anywhere, leading one of the best Intermediate Unions in the state. His father is also one of the very best B. T. U. workers in the South, and that means the world, and is director of the Brookhaven Training Union, hence why can't we say that we have in Carl Raymond a director in the making. In about 20 years he will no doubt be elected as director of the B. T. U. in his college and from that the Lord will lead him into larger channels of service we pray.

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Let all Associational B. T. U. presidents be sure to make their annual report to the regular Baptist Association meeting sometime in September or October. Those attending the association should know what the Associational B. T. U. is doing and this is the best way to inform them.

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### HINDS-WARREN B. T. U. MEETS

The Hinds-Warren Associational B. Y. P. U. met with the Raymond Baptist Church, Sunday, July 8th. There was a short program presided over by the president, Clifton R. Tate, on the theme "Christ Must Reign in Our Patriotism." Those taking part on this program were: Rev. R. L. Wallace, Raymond; Miss Thibodeaux, Jackson; Mr. and Mrs. W. G. Mize and son, W. G., Jr., Jackson; and Mrs. Clifton R. Tate, Jackson.

Seven churches had representatives at this meeting, and each meeting shows new churches taking part in this work. The next meeting will be held the second Sunday in October, and the place will be announced soon. First Church, Jackson, won the efficiency Banner with an average grade of 73 1-4.

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### TREASURY CHIEF STAKES JOB ON BOOTLEG FIGHT

Secretary of the Treasury Henry Morgenthau, Jr., today announced the supervisory personnel of the alcohol tax unit, comprised of "thoroughly investigated" investigators whose duties it will be to suppress bootlegging.

In announcing the new 15 district plan for enforcing the revenue laws throughout the country, he said he would stake his job on its successful operation.

Calls Former Chiefs Lax.

"If we cannot stop bootlegging," he said, "I will go home. This is the first time that the treasury department has made a genuine and determined effort to stop the

illicit traffic. We have absolute evidence that the treasury didn't try to enforce the law before prohibition and if they didn't do it then they certainly did not during prohibition."

Mr. Morgenthau said the personnel of the new enforcement unit, drawn from both the treasury and justice departments, had been thoroughly investigated by agents of the intelligence unit, bureau of internal revenue, that some of the old time prohibition agents had been fired, some promoted and some demoted. The new list, however, contains many familiar names of former dry enforcers.

E. C. Yellowley is the supervisor for the Wisconsin, Illinois, Indiana district, with headquarters in Chicago. Mr. Yellowley was on duty in Chicago in various jobs throughout the prohibition era. His aid William H. Kennedy, stays as assistant supervisor in charge of permits. W. L. Ray is assistant supervisor in charge of enforcement.

### Well Known Investigators.

The investigators in charge in the Chicago district are Gus Simons, Chicago, another hangover from the prohibition days; Clarence N. Hall, Springfield; James E. Scanlan, Indianapolis, and Lane Moloney, Milwaukee, Moloney will be no stranger in Milwaukee, where he was about as popular during the dry regime as his chief, W. Frank Cunningham.

Mr. Morgenthau said ultimately about 5,000, including office workers would be employed.

Arthur J. Mellott, deputy commissioner of internal revenue, and Capt. William R. Sayles, assistant deputy commissioner, are in charge of the alcohol tax unit.

The salaries of the supervisors range from \$3,800 to \$6,500 and the investigators will start at \$2,600 and receive \$2,900 after they have passed the civil service examinations.—Chicago Tribune.

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### THE HUNT-POSEY DISCUSSION

By W. A. McComb

—o—

This is to thank you, brother editor, for allowing, through the Baptist Record, this frank and full discussion of an important Bible doctrine.

While these brethren differ in their interpretation of this Bible doctrine, yet they are courteous and fraternal to each other and are conducting their discussion upon a high plane. I suggest to the Record readers that they take time to read these articles and study them with open Bibles and prayerful hearts.

Dr. Hunt is giving an admirable presentation of the post-millennarian view of Bible interpretation; while Dr. Posey's clear, logical and orthodox presentation of the Bible teaching of dispensational truth, is illuminating, in the face of present world conditions, in view of Bible prophecy. I trust that nothing will hinder this discussion from running to its logical conclusion for it is informing and helpful.

Bro. Sherouse asked a question in the Baptist Record of August 9, about Christ teaching His disciples to pray "Thy Kingdom Come" if the Kingdom had already been set up at that time. His question was answered in the same issue of the Baptist Record, by Dr. Posey, in his reply to Dr. Hunt.

Turn on the light brethren for the Bible says, Hos. 4:9, 'Like People Like Priest.'

The Master said, in Luke 21:25 to 28, "And when these things begin to come to pass, look up, and lift up your heads; -for your redemption draweth nigh." The things referred to are recorded in the other verses of this section. Among them, "And upon the earth distress of nations, with perplexity: the sea and the waves roaring." The sea and waves rearing stand for the great mass of humanity in its revolt against civilization, its defiance of law and order, etc., etc., among other things nudism, free love, natural affection ceasing, divorce, etc., etc.

Flora, Miss.

—o—

### GOOD MEETINGS

—o—

I began a revival at Homewood Baptist Church the second Sunday in July. The meeting was, it seems, a good revival with three additions by baptism. I was called pastor during the meeting.

I preached in the meeting at Gum Springs, near Braxton, with Bro. McCullough going through the first week twice daily and the fourth week just at night. No additions.

The fifth Sunday I preached for Brother Oscar Byrd at New Zion, west of Braxton. We had good crowds and interest and three additions by baptism and two by letter. The summer has been a very enjoyable one.

I have three Sundays a month I could devote to as pastor of other churches. My work at Homewood is the second Sunday.—Oury H. Buckley, Pulaski.

## Make September Thirtieth

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## LIQUOR ADVERTISING AND THE HYPOCRISY OF REPEAL

When the repeal campaign was on, we heard much of the "evils of prohibition," the "hypocrisy of prohibition" and such like.

This scribe read and listened to quite a bit of repeal propaganda. The burden of their pleas was that they wanted to reduce the evils arising from the sale and consumption of liquor. They seemed to be sorely vexed in their souls by the evil that was abroad in the land. To wipe out or greatly reduce this evil seemed to be the supreme desire of their lives. They talked of various restrictions that should be placed on the sale of liquor, and argued that since we had failed to reduce drinking by law we must reduce it by public sentiment. They were loud in their praise of the Canadian method of control and told us that it prevented liquor advertising.

Skillful advertising has proven to be a most effective means of increasing the use of any product. It is utterly impossible to increase the use of liquor without increasing the harm arising therefrom. Some are willing to have war so that they may profit by the misfortune and destruction of others. Some are willing to rob and kill for this purpose, while others prefer to attain this end by selling or advertising strong drink. Yes, whether you like it or not, the only reason on earth for advertising liquor is to enable some to enrich themselves by impoverishing and destroying others. In addition to the harm done by increasing the use of liquor, we must not lose sight of the fact that the power of the liquor interests over the press is greatly increased and that this power is always found on the side of graft and general political rottenness.

The repeal of the law forbidding the use of the mails by liquor advertisers should convince all that the wets cannot be expected to try to curb or reduce the evils of the liquor traffic. This is not all the wets have done to reveal their hypocrisy. They lamented long and loud over the drinking of our young people and before they had time to dry their crocodile tears they secured the right to use the radio to invade the sacred precincts of the home, and there, while the little ones, the finest gems and jewels of creation, climb upon their parents' knees, or kneel to say their evening prayer, they will hear fine voices sing the praise of liquid damnation, have planted in their plastic minds and tender hearts the desire to taste the cup that "at the last biteth like a serpent and stingeth like an adder."

We hate to see the young birds and animals destroyed. We hate to see the worm devour the rose bud. We have dispised the man who would sprinkle his sidewalk with booze to bring back the man who was trying to break the shackles of doom, but the wretch who did this was an angel of light in comparison with these latter-day friends of youth, who have wept over the drinking of our young people in

order to gain the opportunity to reach into millions of homes and sow seeds of destruction in the rose buds of the human race, before they have come to the years of discretion.

Let it be remembered that this superb display of hypocrisy is being staged by those who were much disturbed over "the hypocrisy of prohibition." What about the "hypocrisy of repeal"?

They plead for a return to reason in dealing with the liquor problem but it looks more like a return to treason, for we have been most speedily and effectively delivered into the tightening coils of a monster that is willing for the sake of gold to grind our civilization into dust.

In pre-prohibition days there were in every community, shocking examples of the havoc that liquor wrought among the sons and daughters of men. These served as warnings to young people to let the infamous stuff alone. These danger signals are largely gone and the liquor interests have an exceptional opportunity to turn multitudes of our youth down the highway of horrors where they will learn of the reality of what Luther Benson tried to describe in his book "Fifteen Years in Hell."

The stage is set for a tremendous increase in drinking. Are we sufficiently interested in morals, decency and civilization to stop liquor advertising and thereby hamper the conscienceless liquor interests in their campaign for the destruction of the youth of our country?

But some say we need the business. No doubt cannibals, who cannot touch the soul, could just as truthfully argue that they needed the flesh of their victims. We think we are the elite of the earth and look on cannibals with horror, and yet we are advertising liquor to fan the flames of drunkenness and debauchery which destroys both body and soul.

### "A GOOD SOLDIER OF JESUS CHRIST"

It is an evident fact that every evil influence is of Satanic origin. There was no sin in the world until Satan entered upon the scene, in the form of a serpent and beguiled the first woman. Since that time there has been a constant warfare between good and evil forces.

That the influence for evil has been predominant all down through the ages is evident; history records it. But God at the very beginning declared war against sin and all its evil forces. He told Satan: "Because thou hast done this . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." (Gen. 3:14-15).

The victory over evil will finally prevail, but not yet; and while we are waiting, we are commanded as "a good soldier of Jesus Christ" to fight against principalities, powers, the rulers of the darkness of this world, and against spiritual wickedness in high places.

("The weapons of our warfare are not carnal, but mighty through

God to the pulling down of strongholds").

The armor that we are commanded to put on is clearly defined in the sixth chapter of Ephesians, as follows:

(1) The girdle of truth. (2) The breast-plate of righteousness. (3) preparation of the gospel of peace. (4) The shield of faith. (5) The helmet of salvation. (6) The sword of the Spirit. (7) Prayer. It seems that Satan has succeeded, through his cunning and subtlety to beguile God's people, turning our eyes away from the main line of battle to skirmish with minor forces. The hardest thing for us to realize, seems to be, that Satan's greatest evil influence is in the sphere of religion.

Satan is called the god of this world. The Apostle Paul writes: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:3-4) He is called the "Prince of the power of the air": which means that he has under him a great host of evil spirits, which enter into men, and work through them to accomplish his desire.

He is called "an angel of light" (II Cor. 11:14) that is, he poses as such, and we are plainly told that he has ministers who transform themselves as "apostles of Christ" and "ministers of righteousness."

The world is filled with all sorts and kinds of false religion, which God has nothing to do with, but is energized by Satan and his henchmen who are filled with the spirit of evil. And it is through this false religion, or false conception of God, that Satan succeeds in poisoning the minds and blinding the eyes of the people which leads them away from God, making them an easy prey for all other evil influences. It is true that the morals of the people are bad; and that the liquor demon and crime which follows in its wake are causing a world of trouble, suffering, sin and death; but after all, these immoral influences, such as drunkenness, debauchery, lasciviousness, lewdness and crime of all kinds, are not the main tap-root of sin, but only the natural result of a false conception of God which Satan has succeeded in instilling into the minds of the people.

It is also true that it is our duty as citizens to uphold the enforcement of the laws of our country; but, as important as it is, it is not our main line of battle.

Our main line of battle is in the sphere of religion. We are to fight "spiritual wickedness in high places." It is plainly false religion. It is modernism, which denies the

Deity of Christ, and the infallibility of the Bible.

It is Roman Catholicism which has succeeded in turning the minds of the people away from God, by making one man, the Pope infallible in the stead of Christ, and making "the church" the authority in the room instead of the Bible.

It is every creed and cult—Mormanism, Campbellism, Holy Rulerism and all other isms which hold to rituals, ceremonies, infant baptism, church membership or any other human condition as essential to salvation, which gives the lie to the doctrine of salvation wholly of grace through faith in Jesus Christ alone, who is our sacrifice, our substitute, our salvation and our all; to whom belongs all the power, all the wisdom, all the honor, and all the glory of our salvation from beginning to end, forever and forever.

These people who hug to their bosom this poison virus, blinded by Satan, are nice people, good citizens, good neighbors. I do not hate them; I love them; I am sorry for them for they have a zeal of God but not according to knowledge. They have a form of righteousness but "deny the power thereof."

It is clear that we should keep our guns trained on this main line of battle. God help us.

J. E. Heath.

### DISTINGUISHING THE DIFFERENCE

Occasionally you will hear a man say: "All evangelical denominations believe practically the same thing; so why not all join in together in union revival meetings, in the promotion of the Lord's work?" He will go on to say: "We all believe in the same God; we all hold the same views in regard to sin; we all believe in salvation by grace; we all believe in justification by faith, etc., therefore the only difference among us are a few nonessentials such as the mode of baptism and a few other minor points that do not amount to anything."

Did you ever hear a remark similar to that? I have, many times.

Well, is that true? If so, then it is foolish to have hundreds of denominations; we all ought to come together, concentrate our efforts, which would put us in better position to fight the enemies of truth and righteousness and bring the world to Christ. But is it really true? Let's see about it. I make bold to say that it is not true, but is only a clever scheme of Satan and his cohorts to deceive God's people and draw them aside from their work, to that of fellowshiping heresy and wicked works. Take the first statement: "We all believe in the same God." That is not

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true; there are as many different conceptions of God as there are creeds in the world. The Apostle Paul referred to them as those who were preaching "another Jesus" and had received "another spirit." And he was talking about those who professed to be evangelical. (II Cor. 11:4 and Gal. 1:6-7). Did he mean that they preached a Jesus different from the historical Jesus of the New Testament? No. What he meant was that they had the wrong conception of Jesus; and that their conception of Him was so absurd that it really made Him another Jesus in the sense of His mission to the earth.

Take the second statement, viz: "We all hold the same views in regard to sin."

That is not true. There is a vast difference in our conception of sin; its origin, its effect, its end, and how God deals with it. Also the third statement, viz: "We all believe in salvation by grace." That is absurd. The man who is preaching "another Jesus" and energized by "another spirit" has an entirely different interpretation or meaning for the word grace. "Oh," says a man: "Why quibble about words, or the meaning of words; why split hairs?" That is just one of Satan's schemes to arrest the attention of the honest truth-seeking soul to turn him away from the truth by making him afraid that he might be called "narrow minded." They will say: "Be broad-minded, never mind about hair splitting." Well, what does he believe about the grace of God? He holds grace to man an act of kindness or the benevolence of God in helping those who are helping themselves. But what is grace? It is the unmerited favor, of an infinitely worthy God, bestowed upon an infinitely unworthy sinner, unmerited by man.

Now take the word "salvation."

What do we mean when we say a man is saved? The man who preaches "another Jesus" and is energized by "another spirit" will say: "The saved man is the man who has been converted; his past sins are forgiven, and if he will trust Jesus, day by day, He will help to keep him from sin, thereby keeping him saved." But is that really salvation? Not by any means; that is only a chance to be saved, on probation; and inasmuch as the salvation depends on the faithfulness of the man, it makes it a bigger chance of being lost. Salvation means to be SAVED; saved the moment we believe in Jesus, and kept safe every moment thereafter, by the power of God; that the believer is born of God the moment he believes, and is just as safe as God Himself; that his salvation does not depend on his own obedience, but the obedience of Christ for him; and that even though he does enter into gross sin—as did David the king—he is just as safe as if he was sinless, for his sins have been covered by the blood of Christ, and imputed to Him while the righteousness of Christ is imputed to him—the believer.

Do you see any difference in the two terms? They are as far apart as the east is from the west.

Take the last statement: "We all believe in justification by faith."

The man who preaches "another Jesus" and is energized by "another spirit" holds that we are justified before God when we believe in Jesus, but our faith depends upon our faithfulness, and when we become disobedient we cease to believe in Jesus, therefore we fall again—for the time being—under condemnation, and may be finally lost—if perchance we come to our physical death in that condition. But is that really justification? No! It is a mockery of it.

Justification before God means that when we believe in Christ we are instantaneously justified from all sin; past, present and future; and stand before God just as though we had never sinned even though we may be guilty of sin every day.

Now, I know I have put it blindly, but that is what it really means. Can you see any difference in the two terms? And then when you make these things plain and crude they will shout: "Dangerous doctrine, that kind of doctrine will license men to sin."

Beware of the man who tries to close your eyes to differences by branding you "Narrow-minded" and a "hair splitter." It is one of the cleverest schemes of Satan and his henchmen to close your eyes to truth.

J. E. Heath,

Winona, Miss.

—BR—

# "THE HILLSIDE MEETING HOUSE"

By Rev. Warren L. Steeves, D. D.,  
Waterloo, Iowa

—O—

The Hillside Meeting House was not large, but it was a place where prayer was wont to be made and where men and women with stern faces and spiritual hearts met to worship God.

Here on the Lord's Day the week's problems and petty cares of life were forgotten in the singing of such hymns as,  
How pleasant, how divinely fair

Oh, Lord of Hosts, thy dwellings are,  
With long desire my spirit faints  
To meet the assembly of thy saints.

My flesh would rest in Thine abode,  
My panting heart cries out for God—

My God, My King! Why should I be  
So far from all Thy thoughts and Thee?

And on the wings of such spiritual hymns as these the entire congregation was wafted, each Lord's Day, one step nearer Heaven.

The Hillside Meeting House was not only a place where thoughts of the present and hopes for the future centered in a sublime and dignified manner, but here, on this sloping hillside, they looked toward the rising sun and shaded by the pines in the evening and the rocks and bluffs that rose high like a sentinel above all the surrounding country, here, beneath the pine trees slept the loved ones that had been gathered from the hills and dales about and their moldering clay rested in the narrow confines

of the little shells that were cut in the flint and stone of the mountain. What sepulchers they were. How strong, how firm, how purifying to the clay and ashes that rested there. That congregation each Sunday, met and visited about the church yard and around the cemetery that surrounded the Hillside Meeting House. The monuments there bore sweet inscriptions that pointed the way from time's turmoil to heaven's sweet rest and memories were fostered of other days, when a former generation had moved in and out of this sanctuary where God was made manifest.

The Hillside Meeting House was a place where little children came on Sunday afternoon to the Sunday school and there learned from the Word of God the story of Jesus and His love—how He took little children up in His arms and blessed them, when He was here among men and taught them to love Himself, thereby, leading them to revere their parents.

The deacons in that church felt their responsibility as they came week by week and sat in the side seats near the pulpit to hearten and encourage the congregation and the consecrated minister, who preached there week after week. Then the choir too sung their noblest songs to the delectation of both saint and sinner and among those songs were, not only thoughts of the present but of the future. In chorus and anthem they gave voice to most sublime purposes in spiritual songs that even though sung with untrained voices, still their hearts were trained both to the melody and to the sentiment expressed.

They sang such hymns as:  
A charge to keep have I,  
A God to glorify.  
A never dying soul to save,  
And fitted for the sky.

To serve the present age,  
My call to fulfill,  
And, Oh may all my powers engage,  
To do my Master's will.

Help me to watch and pray,  
And on thyself rely  
Assured if I my trust betray  
I shall forever die.

Guard me with jealous fear  
As in thy sight to live,  
And, Oh may I the power be given,  
A just account to give.  
And then, while the congregation did not join in the anthem in voice, they did join in heart as their neighbors and friends, whose voices were tuned to better melodies of earth, sang:

I am a pilgrim, I am a stranger,  
I can tarry but a night,  
Do not detain me for I am going  
To where the sunshine is ever glowing,  
I am a pilgrim, I am a stranger,  
I can tarry, I can tarry but a night.

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The Hillside Meeting House was not content with simply living in the present, but with a glance backward, it focused its main attention on things that were to come. The preacher arose in the assembly of God's people and there declared that all that had been accomplished for Christ in the past was only an inspiration and encouragement for mightier things in the future. Also that out from this unknown and restricted wayside neighborhood, they must send forth strong men with verile minds, tender hearts, and glowing visions to carry to heathen lands, to industrial cities, and to great centers the everlasting Gospel with which that meeting house rang. That Gospel had within it the real power with which to save the world.

The Hillside Meeting House served its purpose and it is these groups here and there upon the mountain top, or along the sweep of the meadow and on the sloping mountain sides, that have been the great bulwark of the nation and the strength and glory of the church. The Hillside Meeting House must not abandon its purpose, but must go on to greater things.

—BR—

Bobbie's mother was just looking over all the woolen things in the house. "Ma," said Bobbie, "what did the moths live on before Adam and Eve wore clothes?"

—O—

He (passionately)—I will lay all my titles at your feet.

She—Are you a nobleman, then?

He—No, but I belong to over 20 societies and I'm an officer in every one.

### "My Mother Took It, Too"



## Here's Strength for Rundown Women

"My mother used to take Lydia E. Pinkham's Vegetable Compound. After I grew up she gave it to me. I have been doing housework for eleven years. I felt weak and tired at certain times. Your medicine gave me more strength and built me up when I was rundown."—Mrs. Mary Garant, 415 Adams St., N. E., Minneapolis, Minnesota.

If you are weak, nervous and rundown give this medicine a chance to help you too. Your druggist sells it.



LYDIA E. PINKHAM'S  
Vegetable Compound

98 out of 100 Women Report Benefit



## AUTOS AND LIQUORS

N. S. Jackson,  
Supt. Anti-Saloon League

Increased drinking following legalization of liquor has produced a terrible harvest of auto accidents and deaths therefrom. Note quotation from the "Great American Gamble" published by the Travelers Insurance Company, Hartford, Connecticut, '34. "During 1933 there were about 29,900 persons killed and about 850,700 injured non-fatally in automobile accidents within the United States—until June of last year deaths from automobile accidents were under the figure for the corresponding period of 1932. From June on, however, the fatalities increased at an alarming rate."

It is shown that number of cars registered was 1.6 per cent less in '33 than '32; but fatality rate per accident increased 5.9 per cent. Continuing quotation: "Six years ago—1927—motor vehicles in use in this country totaled approximately 23,300,000 as against 23,800,200 in '33, a gain of 2.6 per cent. In 1927 25,533 persons were killed in automobile accidents—as against 29,900 for the last year, an increase of 17 per cent. No matter what one's thoughts have been or what are now respecting the pros and cons of the prohibition question, all can agree that a person under the influence of liquor driving a motor vehicle is a public menace of the first order requiring drastic action of a character that will suit the offense. Editorial opinions taken at random from newspapers—follow: Raliegh, (N. C.) News and Observer—The gangster, the murderer, and the kidnapper are trifling menaces compared with the killing motor corps of drunkards on the highways. Santa Barbara (Cal.) News—The drunken driver is a potential murderer—Kansas City (Mo.) Star—Liquor, bootleg or legalized, is incompatible with safe driving—Denver (Colo.) Post—Drastic steps will have to be taken to prevent persons who are under the influence of liquor from trying to drive autos before the price this nation will pay for repeal will be too horrible to contemplate.

The first state to repeal its state prohibition laws was California. The Los Angeles Times made survey covering the record for the first two weeks after repeal and found that traffic deaths increased from 9 to 29, 222 per cent, and the number of persons injured in traffic accidents jumped 41 per cent. W. G. Calderwood states that: "The Chicago Daily News of September 20 views with alarm the increase in serious and fatal traffic accidents and points out that in the majority of cases, tipsy or drunken drivers are the cause."

The menace of the drunken driver is well set forth in an editorial in the Clarion-Ledger under the heading: "A Drunken Driver is as Dangerous as a Fool with a Machine Gun." "When an intoxicant is enthroned, reason is dethroned, physically and mentally."

That statement was not made by a "prohibition orator." It was not made by a member of the W. C. T.

U. It was not made by the superintendent of the anti-saloon league, nor has it any reference to the repeal of the eighteenth amendment. That statement was made by Justice McGowan, of the Supreme Court and one of the ablest jurists of the South.

An automobile driver who had imbibed too freely, ran over and injured a young woman. A suit followed and it was in the rendering the opinion in this case that Justice McGowan said:

"When an intoxicant is enthroned, reason is dethroned, physically and mentally. An automobile is not a dangerous chattel or instrument per se. But an automobile properly propelled by gasoline upon the public streets of a populous city under exclusive control and management of an adult drinking at the time to excess is as dangerous to the traveling public as a fool with a machine gun which hurls bullets down the thoroughfare."

—BR—

## MESSAGES ON THE AIR

—O—

In a country village a merchant one bright April morning, just as the sun was peeping through the foliage of the budding elm, while a mocking bird sang sweetly to its nesting mate, this man all burdened with his commercial problems strolled among the sprouting vegetation of yard and garden, with bowed head ingroped in wonder. All about him was beauty and every dew drop sparkled its gleam of hope, still his heart was not attuned to his natural environment—until from across a distant hillside came the melody of an old spiritual song sung by an old care-free negro, as he toddled down the path with pipe in mouth and hoe on his shoulder and singing "On dat bright and cloudless morning, etc., I'll be dar." Soon this common business man caught himself humming the same tune, which grew to a loud hearty whistle, and directly he heard a neighbor boy as he milked his cow and the spatter of the milk on the bottom of the pail was keeping time to the melody, and life to this man seems different and the songs of the birds the cackle of the hen, the hum of the bees all seemed in harmony with that "bright and cloudless morning." After the morning breakfast this man kissed his wife goodbye, leaving home still whistling this old spiritual and as he went about his commercial affairs the clerks came in and rather gazed in wonder as "the boss" opened his mail and sang and soon they too were dusting and singing the same tune, and the passer-by though penniless and hungry caught the sweet refrain and as he walked into the adjoining cafe he heard the cook, the clerk and boss all humming or whistling the same and he said, "Folks who feel as you, won't deny the hungry." And he was not mistaken for he was fed and given work to do in return for the favor, and as he did his work he too whistled "On that bright and cloudless morning" and as he walked and whistled a dairyman came along and heard him and asked "if he wanted work," to which he replied in the affirmative and the deal was closed. But with this the story is not closed for from store to store the old spiritual was taken up until all the unconsciously was wafting in that spirit, portraying the inner man of each in responsive to things spiritual, and in this I find a field of action for our clergy—the church and all of its auxiliaries in an endeavor to have our broadcasting stations to only broadcast things spiritual on the Sabbath day. The radio is a blessing in every home and its usage, especially on the Lord's day should be made in accordance with His command to "Remember this day to keep it holy." There are multiplied thousands in our land who never enter the house of God on the Sabbath, who are listening in from every den of vice and legalized places of evil who could be reached through a medium of this kind, and I feel the effort worthwhile and the benefits immeasurable, since as demonstrated by the old negro's spiritual, when we impregnate the air with things holy it will find a responsive chord somewhere in every man's soul, and if we neglect our duty in putting forth such an effort truly I feel we will not be held guiltless any more so than these places of vice about which we are preaching and legislating. The introductory remarks of this article was perhaps in part imaginary but they portray an indisputable power of filling the air with that which is food for man's spiritual desires, and since God is Love there are but very few people, even though apparently having sunk to the lowest that are void of all love and as we fancy we see one of these outcasts setting in the vilest den of vice, or perhaps a beer shop, a hotel lobby or elsewhere on a Lord's day morning and that radio from its corner is giving out an old spiritual that this hell-bound man has heard at his mother's knee and from those angelic lips of hers, surely this spark of love may be rekindled and this wanderer may return, or perhaps, that wayward boy and girl after a wild night, are outwardly gay and happy while deep within there is a burning sense of shame and the pealing of church bell seems each stroke is beating on bleeding hearts. What an effect at this moment could that old melody have. Then perhaps under this influence is the father and husband who has tried to abstain—failed and fallen again, oh how he needs a helping hand and the touch of God's love, which the old spiritual song might bring. Christian friends let's lead and not drive, and let every Christian organization pass resolutions asking our president for a proclamation setting aside the atmosphere of God's holy day to spiritual radio programs only, same to continue until a greater counter protest by

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the worldly will likewise have been filed and this will never be.

Yours truly,

Anonymous.

—BR—

## HEADQUARTERS DISTRICT "E"

C. C. C.

Office of the District Chaplain  
Camp Beauregard, La.

—O—

I hear from time to time that many supposedly intelligent men state that the men in the C C C Camps are the scum of the country. The reason for such a remark is ignorance. Such individuals have never taken the trouble to inform themselves. The men in the Camps are a cross-section of the country, and many of these men are finer and cleaner than the sons of those who speak before they are properly informed.

True enough a certain percentage of the men belong to the lower strata of society, but if the CCC members are "scum of the earth," then the country is made up of "scum," for the CCC is the cross-section of the country.

I should like this to be placed in the Record.

Yours in Christ,

Levi D. Wood,

1st. Lt. Ch. Res.

Assistant District Chaplain

—BR—

Two young men were baptized and received into the membership of the Green's Creek church Sunday, August 12. The pastor has an open date the third Sunday in September. His address is A. R. Adams, Petal, Miss.

—BR—

"Sir Isaac Newton was a very sensible man."

"What makes you say so?"

"He sat under an apple tree and let an apple fall on him in order to teach him the law of gravitation. How much better that was than sitting under a ladder and letting a hod-carrier drop a brick on him."

—O—

Tony—She said I could kiss her on the cheek.

Jack—Did you do it?

Tony—Not exactly. I didn't know which cheek she meant and so I kissed her in between the two.

—O—

"Now, boys," said the Sunday school teacher, "it is our duty to do acts of kindness to others. Johnnie, have you done anything lately to make people happy?"

"Yes," answered Johnnie, "I went to see my aunt on Saturday and I made her happy when I came home."

—O—

Tourist—I've been in this town two days and haven't had a bite. I'm ready to starve. Won't you give me a quarter to buy something to eat?

Citizen—Sorry, but I haven't got a quarter in change. But I have a half-dollar; can you change it?

Tourist—Yes, I can change it.

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